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H

MOODY BIBLE INSTITUTE MONTHLY

Vol. XXVI

November, 1925

No. 3



Thanksgiving

By Ruth Piper

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OCT 27 1925

UNIVERSITY OF ILLINOIS

My God, Thou art a God of strength and beauty,
Thou art the Mighty Keeper of the seas,
Thou givest me my life, my faith, my seeing—
And I so small . . . what can I give for these?

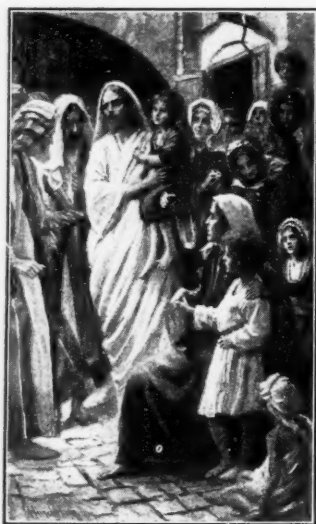
Thou givest me the sun, the hills, the rainfall,
Clear eyes to see the daybreak and the night,
A mind to fathom truth and follow straightly—
And I so small . . . what can I give of might?

Thou givest me the love of little children,
The quiet shining of the passing day,
The flow of peace within a burning heartache—
And I so small . . . what can I give or say?

And then as though Thou countest not these blessings,
Thou sendest Thine own Son to die for me—
And I so small . . . Oh, humbly and with gladness
I give my all—I give my life to Thee!

—Chicago Tribune

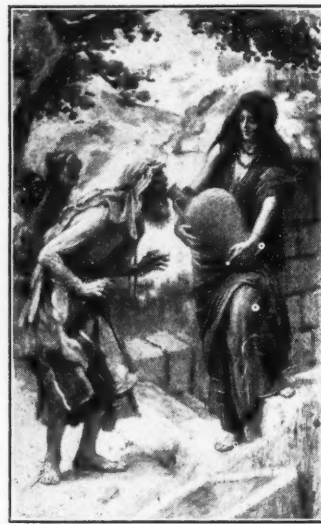
The Copping Bible Pictures



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Jesus Blessing Little Children

Specimen
Illustrations
From the
Old and New
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Rebekah at the Well

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Moody Bible Institute Monthly

NOVEMBER, 1925

EDITORIAL NOTES

"Goodness and mercy shall follow me all the days of my life."—Psalm 23:6.

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The child of God in the eyes of heaven is a personage of royal lineage, and therefore of no small importance. He is cared for every moment, as was our late King Edward.

Some time ago I saw one of the two private detectives who always shadowed the king, without ever being known or seen. His real safety was not due to his regiment of soldiers nor to the blue-coated police who surrounded him, but far more to the ceaseless vigilance and watchful care of those two unnoticed men.

It is ever so with me. I can seldom trace my Father's loving care but I am never allowed to be without it. It is not only in all the years, months, or weeks of my life, but it is in *all the days* of my life that my Father's two servants, goodness and mercy, have to follow me, and care for me, in every emergency. One cannot always trace the action of these servants, but one reaps the benefits and one feels the care.

The above is quoted freely from that beautiful devotional book, *The Radiant Morn*, by A. T. Schofield, M.D., the celebrated physician of Harley Street, London. Could anything be more appropriate for one's thought in connection with Thanksgiving Day? May it be blessed to all our readers is our prayer.

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In this issue we give the place of distinction to the baccalaureate sermon by Rev. Elbert L. McCreery, Director of

Our Contributors the Pastors Course of the Moody Bible Institute, and we believe

our readers will confirm the choice. They will also consider it a happy circumstance that the same issue contains a contribution from another member of the Faculty of the Institute, Rev. Grant Stroh, who pens so discriminating a criticism of Rev. Harry Emerson Fosdick's "key-note" sermon. The inspired apostle Paul exhorts the saints at Philippi to "approve things that are excellent," or, as the margin reads, to "prove the things that differ." This Mr. Stroh had done effectively in pointing

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And how interesting it is to observe that Rev. Keith L. Brooks, of Los Angeles, in writing on "Religion in the Hands and Feet," strongly corroborates the position of Mr. Stroh though approaching the subject from a different standpoint. Mr. Stroh indicates that which is the foundation of the Christian's faith and Mr. Keith shows the kind of superstructure he is to erect upon it. This prepares us for the message from our Methodist brother, Rev. O. L. Markman, D. D., who sets before us the "Steps in the Path to Power."

But there are two contributions in this issue which touched us peculiarly as we edited them for the printer, that of Rev. Luther M. Harwood, of Chilton, Wis., and that of Rev. Ernest E. Loft, of Dillon, Mont. Men like these in the humble places and in the obscure and yet difficult parts of the battlefield, are those upon whom the eye of the great Captain rests when they sometimes may think they are forgotten. The first named labors in a town of less than 2,000 souls and doubts if he will ever preach in a larger one, and the second is where he has to make a journey of 175 miles to cover his parish. But both of these young men, graduates of the Moody Bible Institute, are preaching the gospel faithfully and courageously, delivering souls from the powers of darkness and blessing their country at the same time. We pray for them and for their flocks at this Thanksgiving season and are glad to listen to their voices in the MONTHLY.

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Our old friend Dr. Hazard, of Catskill, N. Y., urges us to "Make Less Money and Have More Life," and we think there is a Thanksgiving Day touch in that advice also. Doubtless there are many even among our readers who need the message he brings.

Our Thanksgiving number is another fitting occasion to mention the fact that the American Issue Publishing Company,

The Constitution Laughs Westerville, O., publishes the Constitution of the United States of America in leaflet form for en-

losures, or to use otherwise, at a trifling cost, \$3.00 per hundred. Their object is the broadcasting of information concerning the Prohibition amendment and the Volstead law. We are in sympathy with that object, but the object we have in referring to it is the broader one of getting our people acquainted with the content of the Constitution as a whole. It is a splendid means of promoting good citizenship in every way.

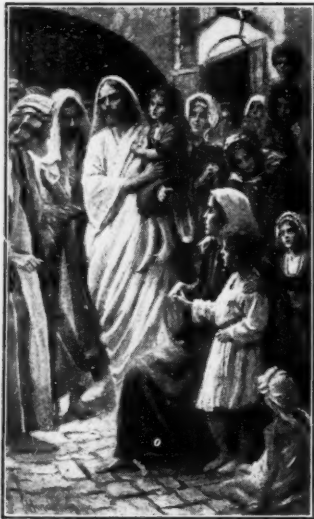
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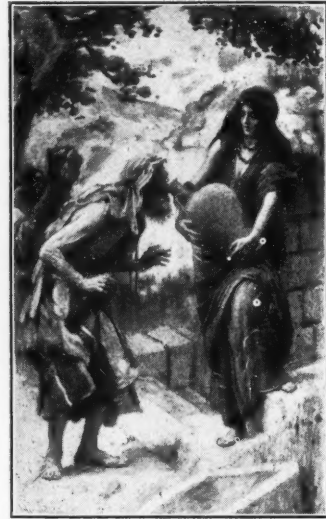
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* * *

The Eugenics Society of the United States of America has favored us with a

copy of the second and third reports of its committee on selective immigration which we **Selective Immigration** have found interesting and valuable. Any of our readers desiring a copy would doubtless be equally favored by addressing the society at 460 Prospect Street, New Haven, Conn. The Immigration Act passed by the United States Congress last year expressed the conviction, as the reports read, that immigration is now "a question of future race character and not primarily an economic problem. Only a limited number of new aliens are to be admitted, and the bulk of these are to be of the same racial stocks as those which originally settled and developed the country, founded its institutions, framed its Constitution and today still make up the bulk of its population."

From the social and political side this makes encouraging reading for Thanksgiving Day, and we would hardly be true Americans if we did not feel pleased over it. But religiously considered it does not bring us the same satisfaction. The racial stocks which originally founded and developed this country owed much to the Christianity in which they had been trained, and if their successors are lacking there they will be lacking in the other things as well. On the other hand, what great things might be accomplished in other stocks by the mighty gospel of Christ if the church of Christ were fully alive to her opportunity among them!

There are two recommendations in these reports however, to which no exceptions could be taken it seems to us. One is that higher physical standards should be required of immigrants and that no alien should be admitted whose mental capacity is not at least equal to the American average. The other is that medical inspection should be made by American medical officers during the voyage over. This latter would save a lot of inconvenience, disappointment and expense to the friends of the immigrant and the immigrants themselves, to say nothing of the United States Government.

* * *

While thanking God for our national blessings in the past we naturally think of our needs for the future. And one of those needs was recently pointed out by the Attorney-General of the United States in language seldom used by a government official of such standing. He was addressing the forty-ninth annual meeting of the American Bar Association at Detroit, and seized the occasion to deplore the tendency of the present day bar to make front page headline material of lawsuits and criminal cases. He said what every thoughtful citizen must endorse, namely, that the only sound and useful course for a lawyer engaged in prosecuting offenses against the law is to go quietly about his work and let the fruit of it be known by the true bills found by his grand juries and the verdicts returned by his petit juries. But read the rest of what he said:

"These are troublous times. Our

social and political life is disturbed and upset by agitators and agitations which would array the people in cliques and blocs of contrary interests, pitting one against the other, and each striving for legislation and judicial construction to gain an advantage for one or put the other at a disadvantage. "There is so much wealth in the country that the temptation to get it without working seems too strong for resistance. Life and living are so easy that serious thought and reflection on affairs of government are crowded out.

"In this situation there is no one who can do so much for the real good of the country as the lawyer, because he is fitted by education and training to understand the underlying principles of our form of government.

"Our opportunity is great, but we shall make the most of it only by performing our tasks in humility and self effacement."

* * *

Sometime since in speaking of Modernism we called attention to the deceitful methods by which, in part, it gained its present influence in the visible church and in Christian thinking. It clothed its unorthodox ideas in orthodox verbiage in order to allay the fear of conservatives. But when we said that of the modernists we had no idea that the same principle would be found in operation among the evolutionists, and doubtless for the same reason. To Professor More we are indebted for opening our eyes to this fact, who plainly accuses Professor Huxley and his school of being Jesuitical in their methods. He quotes Huxley as saying that the union of materialistic terminology with the repudiation of materialistic philosophy is something that he shares with some of the most thoughtful men with whom he is acquainted. "It is not a pleasant picture," says Professor More, "to think of Huxley as denying materialism and then spending his whole life to exalt its value." It is not a pleasant thing to think of him "as proclaiming himself the apostle of truth, and at the same time preaching expediency in order that he might proselytize for the doctrine of evolution."

* * *

"I was never his follower politically, but from the beginning of our acquaintance I am proud to say I followed him spiritually. For there he never failed.

Tribute to William Jennings Bryan "I have seen some wonderful things in my life, things of grandeur and beauty. I have stood upon the highest peak of the Rockies, and leaning on my rifle looked out over the serrated and broken ranges extending into the illimitable distance—that awful silence broken only by the trumpeting of the bull elk challenging his adversary to battle; and I have thought it was grand. I have stood upon the deck of a mighty ocean liner and have seen the storm-tossed sea roll up its billows mountains high and dash its spume upon the wet and slippery deck, while she rode staunchly on; and I have thought that it was grand. I have climbed Mount Hamilton, and looking through that mighty telescope have watched the

rolling rings of Saturn, looked into the burning cauldron of the great nebula of Uranus, watched the planets in their orbits on the ecliptic, have seen the stars gathering their planet family as a mother gathers her children to her breast; and I have said that it was grand. But when I see a man standing at the height of power, unserved by earthly office, with its perquisites and emoluments, his face set like a flint toward the eternal hills, his eye single to God's glory, unmoved by jibe or scoff or jeer, moving majestically, gloriously on in his orbit about the Son of Righteousness, I have said that grandest of all the wondrous works of God is a man like this made in His image and His likeness. This man shall live on when sun and moon and stars are sunk in endless night.

"This man was William Jennings Bryan, whom I am proud to call my friend and at whose feet tonight I lay this brief tribute of my love and admiration."

—Evangelist M. B. Williams, at Winona Lake, Ind.

* * *

In a small room in Windsor, Victoria, Australia, there lies a blind man, every joint in whose body is immovable so that he is unable to turn in any direction. Even his jaws were **Blind Hero** locked so that it required the removal of his front teeth to insert the spout of a feeding cup. His mind is vigorous however, and his heart is full of the grace of service for his Lord and his fellow-sufferers.

For twenty-nine years this man has lain thus, and for twenty-two years he has been blind, but it is witnessed that he has uttered no complaint, and that every hour of the day he is thinking and planning for other blind folk. Last year he collected something like \$4,000 for the blind in heathen lands and also directed the spending of it.

"Bob Byers," for that is the name by which this man is known, believes in educating those whom he is used to rescue for the Lord, and in all parts of the world they are to be found, it is said, in schools for the blind. Some of them are accomplished *masseurs*, an art in which the blind are often superior to others who possess sight. They are trained in the Braille system of type, by which they not only read and write in their own language, but also publish books in languages of which they have no personal knowledge and thus help the blind in lands where nothing before was done for them. Only the blind themselves can realize the pleasure which the Braille literature issued by the Bible societies and the Braille Missionary Union is capable of putting into their lives. The address of Mr. R. A. Byers, if any of our readers wish to correspond with him, is 102 Union Street in the city above-named.

* * *

We refer to that of the Baptist Bible Union of North America to be held in Chicago at the beginning of this month.

We do not recall ever hearing of one just like it. There **A Unique Missionary Convention Program** are scheduled some eighteen addresses by ten or twelve different speakers from various cities, all of the addresses to be based on the text of the Acts

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of the Apostles. We give the subjects herewith and earnestly commend the idea to brethren of other denominations and in other places on whom an obligation may rest to plan a similar convention. We go to press too early to report the convention, but if every speaker will "stick to his text," and this is no prophecy that he will not, it must be that the power of the Holy Ghost will rest mightily upon the gathering. We heartily pray that such may be the case:

"The Holy Spirit the Dynamic of World-Wide Evangelism," Acts 1:1-8.

"The Holy Spirit's Use of Scripture in Evangelism," Acts 1:9-14.

"The Holy Spirit's Method in Missionary Evangelism," Acts 2:1-8.

"The Holy Spirit and the Ordinances

in New Testament Evangelism," Acts 2:37-41.

"The Holy Spirit's Manifestation of Miraculous Power in a Missionary Ministry," Acts 3:1-26.

"Persecution a Needful Experience in the Ministry of God's Prophets," Acts 4:1-3.

"The Holy Spirit's Method in Administering Missions and Moneies," Acts 4:32-37; 5:1-16.

"The Holy Spirit's Independence of Human Ordination in Making Evangelists," Acts 7:1-60.

"The Holy Spirit's Approval of the Public and Private Ministry of a Lay Evangelist," Acts 8:1-40.

"The Holy Spirit's Method in Adapting Men and Mission Fields," Acts 10:1-48.

"The Holy Spirit's Special Methods in a Soul-winning Ministry to Men," Acts 11:1-30.

"The Holy Spirit's Method of Defeating Man-made Program," Acts 12:1-25.

"The Holy Spirit's Call, Equipment and Commission of Missionaries," Acts 13:1-52.

"The Holy Spirit's Administration of the First Christian Fundamentals Convention," Acts 15:1-41.

"The Holy Spirit's Method of Meeting False Philosophies Posing as Religion," Acts 17:1-34.

"The Holy Spirit's Method of Evangelizing the Great City Centers," Acts 18:1-28.

"The Holy Spirit's Method of Discrediting the Diana of Ecclesiasticism," Acts 19:1-41.

"The Holy Spirit's Method of Meeting the Conspiracy of Ecclesiastics and Courts Against His Missionaries," Acts 22:24-28.

"Thy Testimonies Are Wonderful"—Psalm 119:129

By Rev. Elbert L. McCreery, Director of the Pastors Course

A Baccalaureate Sermon at the Moody Bible Institute

ON MOUNT SINAI, God, the divine architect, dictated to His servant Moses the specifications for constructing the Tabernacle and its furnishings. The first plan given was for the Ark of the Testimony. "In the ark thou shalt put the testimony which I shall give thee" (Exod. 25:21). "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, the two tables of the testimony, tables of stone, written with the finger of God" (Exod. 31:18).

May we pause a moment to make clear the meaning of this word testimony? In civil courts and in common usage the term signifies whatever evidence one may produce in support of a statement or claim. So it is here. The Ark of the Testimony was a continual witness to Israel that Jehovah was their God; that there He had promised to meet with them; that as He had marvelously delivered them from the bondage of Egypt, so also He would deliver them from the bondage of sin. The mercy seat upon the Ark of the Testimony was a reminder to them that

"His mercy flows an endless stream
To all eternity the same."

But again throughout the Bible the word "testimony" has a very specific use, referring to *God's own Word*. The Bible is God's testimony concerning Himself translated into the language of earth. The Bible is a wonderful book.

I. *It is wonderful in its source.*

At the World's Fair held in this city some years ago, there was one piece of machinery which attracted special attention. It was planned by a bridge engineer of Pittsburgh. For its construction 4,300 tons of steel and iron were needed. No one iron mill in the country was able to fill the contract and furnish the material in the given time. Accordingly the contract was given to a number of mills scattered over the country. When the different parts were



Rev. Elbert L. McCreery

assembled, for the first time, on the World's Fair grounds, it was found that the calculations had been so exact and the specifications followed so accurately that every piece fitted its place perfectly. There was harmony in every part, not because it was the product of many men and mills, but, because it was the product of one master mind, whose thought had reached to every detail. Is it any wonder that the Ferris Wheel was admired and regarded as a wonderful thing? Yet more marvelous beyond compare is our Bible in its source.

How It Came Together

The way in which it was given entitles it to a place infinitely above any work of man. God in His wisdom from all eternity had planned a revelation of His will for mankind. A part of this was to be a written revelation; a part a living revelation through the life of His Son on earth. Since this revelation was to be for all mankind, whether slave or king, in choosing the men who were to record His words, He made selection from all classes and each for his own

department. He has a place for Moses the law-giver; for Joshua the soldier; for Samuel the prophet; for Ezra the scribe; for David the shepherd boy and sweet singer of Israel; Paul the polished scholar, and Peter the coarse fisherman, each had a part in that work, as did also Solomon the wisest among men and Amos the poor herdsman. No one man was sufficient for such a stupendous task and so he apportioned it to many.

It was not written at one time, nor in one place. Fragment by fragment it was written through a period of sixteen centuries and by more than twice that many men. The master builder—the Holy Spirit—has assembled all the parts and today we view it, not as 66 distinct productions, the work of 36 human instruments, but as one book, the product of one master mind whose thought and plan may be traced in every detail. Dealing with all time, the Author must have existed from eternity. One mind and that eternal, such we attribute to none but God. It is then God's Book. But how can it be God's Book while penned by human beings?

What Is Inspiration?

God not only selected the men who were His scribes but He also empowered them. His Spirit exerted a supernatural influence on their minds in virtue of which they were impelled to express truth whether already known or at that time revealed to them. This influence enabled them to record the truth with absolute accuracy, yet in the language which the people understood. It left each writer with his own personality yet centered that individuality on the truth to be expressed. It did not recast the minds of the various writers in the same mould in which Paul's mind was cast. John, the inspired writer, was still John the beloved, only with that old-time love intensified and directed to the glory of God in expressing His message of love. The Spirit of God, the master builder,

directed the various powers of each writer. Thus God expresses unity in variety—His method always. In the inspiration of the Bible He chose human channels to convey His message. "Men spake from God, being moved by the Holy Spirit" (2 Pet. 1:21). David claimed this inspiration, for he said, "The Spirit of Jehovah spake by me, and his word was upon my tongue. The God of Israel said, The rock of Israel spake to me" (2 Sam. 23:2, 3). Our Bible is the inspired book, God gave it.

Compared With Ancient Monuments

The pyramids, obelisks and temples of ancient Egypt today greet the eye of the tourist, and are regarded as things of wonder because they have endured through all these centuries. A kindly clime has sheltered them and mother earth, as though to shield them, has in many cases completely buried them with the shifting sand. They have endured not by baffling with the raging elements, but by having escaped conflict with them. Since being brought to New York, that obelisk has suffered more in a few years of struggle with a northern climate than during the centuries it stood in Egypt. But what of the Bible? Today it stands as the Book of the world. Its glory is not by comparison with the monuments of ancient Egypt. It has stood, not sheltered by gentle hands but having withstood the onslaught of enemy after enemy. The atheist, the agnostic and the infidel have sought to destroy it. Their own works are scarcely recalled while their bodies moulder in the dust; yet the Bible stands for its Author lives.

The adversary is on the alert. He is still at work. Today the destructive higher critic, the rationalist, would rob us of our inspired volume if he could. He cannot, for it is impregnable. "Thy testimonies are very sure" (Ps. 93:5), is the witness of the Psalmist. "Of old have I known from thy testimonies, that thou hast founded them forever" (Ps. 119:152). Isaiah is no less bold, "The grass withereth, the flower fadeth: but the word of our God shall stand forever" (Isa. 40:8). We need have no fear that our Book will fail for God has said it shall stand forever. He gave it. He has preserved it. He will still protect it. The Bible is a wonderful book in its source. "Thou hast magnified thy word above all thy name" (Ps. 138:2).

II. The Bible is also wonderful in its contents.

In it you will find the history of mankind, created in the image of God, corrupted—fallen through sin, redeemed, bought back by the precious blood of our Lord; new hopes, new aspirations implanted through the assurance of a resurrection and an eternal life. In no

other book will you find anything like that.

In it you will find depths of truth still unfathomed by the most learned philosopher or scientist, so that none can say "I am above it." Yet side by side with these ponderous subjects are the truths which the mind of a little child may grasp, so that none need despair of it.

For simplicity of style and language no other book equals the Bible. It stands alone as a book capable of translation into every language and dialect. The Koran is a dead book in any language other than Arabic. Not so with the Bible, it bears translation as no other book does. Already it is translated in whole, or in part, into more than 500

Two Thanksgiving Sonnets

By Rev. Charles E. Furman, Flanders, N. Y.

GOD'S GOODNESS EVERYWHERE

Light in the darkness,
Calm o'er the sea,
Rock in the wilderness
Refuge for me.

Green in the desert,
Loam in the sand,
Fruit on the mountains
At my command.

Cheer in the valley,
Rest in the shade,
God and His goodness
All displayed.

HOW BLEST THE MAN

How blest the man upon whose soul
No breakers break, no billows roll;
Whose brow is marked by holy calm,
Whose strength is in his Master's arm;
Not fettered he, and conscience clear,
Hath naught of earth or hell to fear;
With naught to hide, needs naught disclose,
Is conscience-proof from all his foes;
His way leads up the mountain slope,
Its summit holds his door of hope,
His welcome is his faith in God,
His service is his own reward.

languages and dialects and is being today translated into over a hundred more. And the marvel of it is, that a book so simple has yet such hidden depths of meaning.

The Land Bears Testimony to the Book

It is remarkable in its statement of facts. In recent years, scientists have been interested in bringing to light facts concerning the ages before the Christian era. Explorations have been carried on extensively in Palestine, and the land has borne testimony to the truth of the Book. A remarkable fact in this connection is that frequently in cases where the search has been given up as useless, another coming in and taking the Bible as his guide book, has unearthed that for which others had searched in vain.

The walls of Jerusalem as to area enclosed and the direction they took at different periods have been matters of much speculation. Some years ago, a Christian explorer decided to follow the Bible in its statements regarding the course and direction of the walls as given in the accounts of rebuilding at different times. By so doing he was able to dig down at certain places and found there portions of the walls built so many years ago. In many places the rubbish of the centuries covers the ancient city to a depth of nearly seventy feet. Yet so accurate is the Bible in every statement it makes, that one may dig down through all of this debris and locate the ancient city walls. Our Book is accurate in every statement it makes. We finite creatures may not yet know enough of all the facts to verify them, yet not one of them has ever failed.

Why Is the Gate Closed?

In its prediction of future events, it is a marvelous book. The east wall of the present city of Jerusalem is cut by two gates, only one of which is open. The southern one of these two, known as the "Golden Gate" is closed, walled up with stone and further protected on the inside by an iron grating. Not content with that, there has been a Mohammedan guard for years constantly watching that gate. Why? On the manward side, because of a Mohammedan tradition which was to the effect that when they would lose Jerusalem it would be by a conqueror who would enter by this gate and take from them the city. They thought the city would be theirs so long as this gate was securely guarded. But on the God-ward side, why is that gate closed? Turn for answer to the prophecy of Ezekiel (44:1,2).

"Then he brought me back by the way of the outer gate of the sanctuary, which looketh toward the east; and it was shut. And Jehovah said unto me, This gate shall be shut; it shall not be opened, neither shall any man enter in by it: for Jehovah, the God of Israel, hath entered in by it; therefore it shall be shut."

God here gives His reason. This gate would open from the east on to the Temple area, the site of Solomon's Temple, and although the walls of Jerusalem were destroyed under Titus, forty years after the crucifixion, yet in rebuilding the walls, this gate unquestionably is on the site of the former gate, the one through which Christ entered Jerusalem at the time of His triumphant entry. Can any doubt that God has His plan in giving us this wonderful Book, with its remarkable statements when He so fulfills its every word even by the wrath of His enemies?

Moody Bible Institute Monthly

How Alexander Conquered Tyre

Turn again to Ezekiel 26:4, 5. Speaking of Tyre, a then prosperous city, God said:

"I will also scrape her dust from her, and make her a bare rock. She shall be a place for the spreading of nets in the midst of the sea."

What strange words! How were they to be fulfilled? By a human instrument. Note the details given in verses 10, 12 and 14. "By reason of the abundance of his horses their dust shall cover thee (Ezek. 26:10). It is to be an army great in size. "And they shall break down thy walls, and destroy thy pleasant houses; and they shall lay thy stones and thy timber and thy dust in the midst of the waters." Why this waste? Shall the sea swallow up all this valuable material? Surely none would destroy a city and go to the trouble of hauling its timbers and stones, even its dust, to lay them in the sea. "And I will make thee a bare rock; thou shalt be a place for the spreading of nets; thou shalt be built no more." The certainty that this shall be is sealed by God's almighty power, "For I Jehovah have spoken it, saith the Lord Jehovah."

The prophet who uttered these words probably died at an early age. Yet Tyre remained and for 250 years more prospered on in her worldly way. No doubt during his lifetime Ezekiel received many a taunt from those who derided his prophecy, saying, "What of Tyre? see how she prospers!" But at last God's day for Tyre dawned. Alexander the Great arose, and with his dream of world conquest swept the East. He came to Tyre. The people of the old city built on the mainland took their boats and retired for safety to their island city about a mile out to sea. Having no boats and nothing with which to construct them, Alexander was yet determined to conquer those people. He discovered the island was joined to the mainland by a submerged reef. He decided that he would build a causeway by which he could march his army out to that island, and he did it. Her pleasant houses were destroyed, her walls broken down and her stones and timbers laid in the sea. Even this was not enough. Her very dust was scraped from off her till the bare rock was reached. Then it was the causeway was completed and Alexander marched his army out and conquered the city.

The Rocks a Silent Witness

May we not well inquire who is He "who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance"? None other but Jehovah our God. He alone knew what it would take to fulfill that prophecy. And now for more than 2,000 years Tyre has remained thus; a silent but faithful witness to God's unerring word. If today you visit that spot, you will find those rocks bare, save for the nets of the fishermen who have spread them out to dry, little thinking that in so doing they were fulfilling God's word concerning Tyre.

November, 1925

The colors of the prophet's picture have not faded in 2,000 years and more. God's words today are the same as when first uttered. Our Bible is a wonderful book in what it contains!

III. The Bible is wonderful in its effects.

The effects I would speak of are seen in transforming lives and in inspiring hope. The history of missions is one long testimony to this. One case will suffice.

Some few years ago an infidel visited the Fiji Islands and finding the people so largely Christian, he began to laugh at them for their folly in having accepted the religion brought to them by the missionaries. He told them that the story about Jesus as Saviour was not true and that this religion meant nothing. After listening the old chief turned, and pointing to a huge stone said,

"Sir, do you see that stone yonder? That was where we crushed the heads of men. Were it not for the religion which these missionaries have brought to us you would never leave this spot alive. See that oven yonder? That was where we roasted human flesh before feasting on it. And it was the religion of Christ which transformed us from cannibals into men. You ought to thank God today that you can now visit this island in safety."

Such is the mighty power of the gospel in transforming lives.

It also implants the hope of a life to come. No race or tribe of men has yet been found on earth in whom there does not exist some expectation of a future life beyond the grave. In heathen countries this expectation flickers in despair. The Bible makes that life an assurance, the resurrection a certain fact, and an eternity of bliss, a blessed hope to all who obey its directions. Christ was raised from the dead. We too shall be raised. He ascended into heaven. We shall go to be with Him. He went to prepare that place for us. He is coming again to receive us unto Himself. Such a hope would not be possible without this revelation which God has given us. "I wait for Jehovah, my soul doth wait, and in his word do I hope" (Ps. 130:5).

Truly the Bible is a wonderful book, in its source, in its contents, and in its effects on the lives of men. Shall we not more highly prize it and more prayerfully study it? Unless it is highly prized it will not be obeyed.

Testimony of King Edward VI

King Edward VI on his coronation day was presented with three swords to signify that he was ruler of three kingdoms. He said that one sword had been forgotten and on being asked which one, he replied, "The Holy Bible, which is the Sword of the Spirit and is to be preferred before these ensigns of royalty." He was right.

Closing Words to the Class

And now my dear young friends of the graduating class, you are soon to leave these halls, hallowed by many a precious memory, going into various lines of service as the Spirit of God may lead you.

Some of you will be going back to the home church, there to render better

service to your Lord in teaching His Word, or perchance in directing religious education in your community. Some will enter evangelistic work. Others again will be assuming direct oversight of congregations as pastors, while still others, having caught the world vision, will be off to the front on the far-flung battle line in foreign lands. We bid you one and all Godspeed.

As you go we cannot give you scepters, symbolic of those empires which shall be your sphere of power—but we would place anew in your hands—the Sword of the Spirit, the infallible Word of God.

Keep it polished and shining by daily use. Study it constantly as your manual of arms. Let not its keen edge become dulled or corroded through neglect.

We would charge you to use it as the divinely appointed instrument in all your service. Place your confidence in it as your sole weapon against the world, the flesh and the Devil. Glorify it by the unswerving confidence which you repose in it. Exalt it by every gift and with all the powers God gives you as His servants, and in it and in it alone shall be your strength.

Prize it more highly than any other earthly possession. Let no man wrest it from you. Magnify God's own Word and He shall with it exalt you—your ministry shall not fail.

Does not our conversation want more flavoring with the praise of God? We put into it too much vinegar of complaint and forget the sugar of gratitude.—Spurgeon.

A "1925 Bound Volume" of the Moody Monthly (September, 1924, to August, 1925) will make an excellent addition to your library. It is cloth bound with leather corners, etc. Price \$3.00.

There is a limited number, therefore your order should be forwarded at once.

What Is Central in Christianity?

By Rev. Grant Stroh, The Moody Bible Institute, Chicago

UPON the morning of May 31, Dr. Harry Emerson Fosdick preached his first sermon as pastor-elect of the Park Avenue Baptist Church of New York City. The sermon has recently been published that the public may have an opportunity to read it.

As the importance of such an occasion demands a preacher's best, we naturally conclude that this first sermon is a "key noter." Like all of this gifted preacher's sermons and writings it is disarming, persuasive, and plausible. Only they who are discerning will recognize it as "another gospel."

Since Dr. Woelfkin, the retiring pastor, has said of Dr. Fosdick, "No man since the days of Henry Drummond has saved and established the Christian faith of professors, students and young people so well as Dr. Fosdick," it behooves us to know the sort of gospel Dr. Fosdick has been preaching and purposes to continue to preach. But the reference to Henry Drummond reminds us that although Mr. Moody was a friend and admirer of Professor Drummond, yet he would not permit him to speak from the Northfield platform after he had learned of his modernistic views. Neither, we are persuaded, would he permit Dr. Fosdick to speak therefrom, for the same reason.

Is It Discipleship to Jesus?

According to this first sermon as pastor-elect, Dr. Fosdick claims that "just one thing is central in Christianity—discipleship to Jesus." Later he adds and makes first in order, "fellowship with Jesus."

While discipleship occupies a very important place in Christianity we cannot concede that it is the central thing. First of all, because discipleship does not necessarily describe either a vital or a permanent relationship to Jesus. For example, at one time Christ had numerous disciples following Him and seemingly loyal to Him, but when the time of real testing came and they were asked to receive the fulness of His teaching about Himself, "many of his disciples went back, and walked no more with him." Hence discipleship cannot be central in Christianity, for a mere disciple may at any time forsake Christ for some other teacher who may better please his fancy.

Moreover, discipleship may never get one anywhere, for we are warned of those who are "ever learning, and never able to come to the knowledge of the truth." The truth as it is in Jesus is central to Christianity, but the sad thing about it is that men are not saved by mere knowledge. Many know all about Christ that is essential to know. They may have been His disciples for years, and yet they are not Christians. They are ever learning, but are not able to come to a knowledge of the truth. The trouble is they have not first of all accepted Christ Himself as the Truth.

Is It Learning How to Live?

The special emphasis placed by Dr.



Rev. Grant Stroh

Fosdick upon discipleship is "learning how to live." Certainly this is important. Man by himself has made a sorry mess of it. Jesus succeeded where all others have failed. No better teacher here than He. Man needs both divine instruction and divine assistance, through Dr. Fosdick does not put it just this way.

But is not the way to live clearly revealed to us in the inspired Word? Do we need anything more? Did not the Master Himself say, "If ye love me, keep my commandments"? Again did He not say, "Ye are my friends if ye do whatsoever I command you"? What really is needed, therefore, is not further instruction about right living, but actual living up to the light we already have. Furthermore, real fellowship with Christ hinges upon our obedience to Him. Only as we "go," in accordance with His command, as we rightly claim His promised presence (Matt. 28:19, 20).

Something is more important in discipleship than simply "learning how to live," and that is learning Christ. I mean coming to know Him by sitting at His feet, as Mary did. First of all, we need to accept His invitation. "Come unto me. . . . take my yoke upon you and learn of me. . . . and ye shall find rest unto your souls." This is the first thing for the sinner to learn and is far more vital than learning how to live; for we can never really learn how to live until we first have found soul-rest through the power of Christ in cleansing us from sin.

What Is Christianity?

We are told in the sermon that in the beginning Christianity was simply "a group of people keeping fellowship with Jesus and learning how to live." This sounds so very simple and easy—too easy, we fear. No organization, no creed, no ritual. This is as Dr. Fosdick would like, but all were found to be essential later in the history of the church, and they are essential today.

Dr. Fosdick rings the changes upon two things—fellowship and discipleship. To

him they are the vital things to Christianity. We would not exclude them. In their proper place they are important, but we emphatically deny that they are the primary things. As we have shown that discipleship does not necessarily spell Christianity, so now we would show that something is more vital than fellowship, and without which there can be no fellowship with Christ.

The prophet of old truly said, "Can two walk together, except they be agreed?" (Amos 3:3). Again we face the questions, "For what fellowship hath righteousness and iniquity? or, what communion hath light with darkness?" (2 Cor. 6:14).

Fellowship with Christ is the height of Christian privilege, the most enjoyable companionship on earth; but one must become a Christian before he has any claim upon this fellowship. Therefore the vital thing is not fellowship, but that which makes such fellowship possible, the very thing which Dr. Fosdick ignores.

Christianity and Redemption

Before any man can have fellowship with Jesus the sin problem must be settled. Sin estranged man from God. It broke the Edenic fellowship. Hence before fellowship with Christ there must be reconciliation, and reconciliation is possible only through the Cross of Christ. There Christ made atonement for the sins of the world. The essential thing in Christianity is the cross. Fellowship can come only in this way. There are no short cuts to Christ. Unless man takes his place as a sinner and pleads the merits of Christ and His work upon the cross, he is wholly debarred from all true fellowship with Christ. Christianity is primarily a religion of redemption from sin. Its central thing is neither discipleship nor fellowship, but salvation.

Significant Omissions

Dr. Fosdick's estimate of the vital things in Christianity is notable for its omissions, and it is here that he shows his radicalism. Not one of the things regarded as vital or fundamental from the beginning of the church is once mentioned. "Fellowship with Christ, and learning how to live," these are regarded as the only two essentials. Upon this basis he proposes to build an inclusive church. No other conditions of membership are to be made. No incarnation, no atonement, no resurrection of Christ are needed among its foundation stones.

The two things upon which Dr. Fosdick has fixed as vital are in reality secondary. The really vital things are rejected, and the gospel which he preaches is not the "good news" proclaimed by Christ and the apostles, but is "another gospel." We would not sit in judgment upon him, nor is this necessary, for he has been condemned already (Gal. 1:8,9).

There is no anodyne for heart-sorrow like ministry to others.—F. B. Meyer

Moody Bible Institute Monthly



Hymns and Poems for Thanksgiving Day

WE'LL KEEP THE FAITH OUR FATHERS TAUGHT

By Erroll Hay Colcock, Hendersonville, N. C.

We'll keep the faith, dear Lord, our fathers taught,
No heresies nor doctrines new today,
Nor modern views of Thy inspired Word,
Can lead Thy faithful followers astray.

We'll keep the faith, dear Lord, our fathers taught,
Though waves of doubt are sweeping o'er the
earth,

We'll still believe that Thou, the Son of God,
Took on Thyself the humble virgin birth.

We'll keep the faith, dear Lord, our fathers taught,
And when each spring all nature wakes again,
Of Thy great resurrection it shall speak,
Proclaiming that our faith is not in vain.

We'll keep the faith, dear Lord, our fathers taught,
Its torch we'll hold up high that all may see,—
And may each wanderer from the blessed light,
Be guided safely back to worship Thee.

HYMN OF THANKSGIVING!

By Louise Hollingsworth Bowman, Canonsburg, Pa.

I sing of the Father who dwells up above,
I praise Him for mercy, I praise Him for love.
Oh, tell to the nations His goodness to all,
He guards us from evil and harm lest we fall.
Oh, speak of the Saviour who died on the Cross,
To cleanse and to purge our sin-stained hearts from dross.
Go tell to the weary He comforts in need,
He answers our prayers when we earnestly plead.
Oh, never was any so gracious as He,
Come taste of His goodness in whose strength we're free.
Out of the darkness, the gloom, and the chains,
Lifted from anguish and sin and its pains,
We shall draw closer to our blessed Lord,
Serving Him daily who peace will accord.
Oh, let us sing of His wonders of old,
More precious His statutes than thousands of gold.
Give Him all glory and honor and praise,
Make known all His wonders throughout endless days.

THE POOR, LOST MAN

A Thought for Thanksgiving Day

By Rev. Robert L. Selle, Oklahoma City, Okla.

Of all the men upon the soil,
Both men of leisure and of toil,
No matter what the past has been—
A life of honor or of sin—
The deepening shadows of despair
Grip no man tighter anywhere
Than that lost man who feels that he
Is friendless as a man can be!

Poor, not because he's penniless,
And homeless and in great distress;
But poor because he has no friend—
No one whose interests with his blend.
He's poor, the poorest of the poor,
And helpless; how can he endure?
The world is full of busy hands
But none touch friendly where he stands.

He's lost, yes lost, completely lost;
The dead-line he has well-nigh crossed!
His feet are slipping sure and fast;
His grip on life—it cannot last!
He's lost just where he should be found—
Among the throngs, around and round.
Some one may turn—Will that be you,
And be his friend and help him through?

AN OLD MAN'S TESTIMONY

By C. A. Porter, Windsor Locks, Conn.

At eighty-two with life so nearly past,
So full of peace and joy that makes me cast
Away all doubt and question of my faith,
And simple as a child, believe "He saith";
No sound of strife, no evolution fear,
For God stands by me, He is ever near.
I rest in His protecting arms and keep
Close watch for fear I may forget and sleep.
Brought up by Christian parents, led by them
To hold God's Word a pure and holy gem,
I left to critics and the unbelievers
The questions that do trouble them and make
deceivers.

As Jesus taught me simple faith to follow,
I let doubts go, knowing they were hollow.
In battle line I stood, God by my side;
He led my feet away from danger wide.
My father came and safely took me home
With wound so sore I could no longer roam.
Long service did I give in trust and honor,
And finally I was rewarded by the donor.
And now retired, I rest in God's embrace,
And have no fears when I shall end my race.
My final word to all, *trust and obey*,
Take thy Saviour's Word, clouds will pass away,
Your spirit's eye will open and joys unknown shall
come,
When the dear Lord doth call His children home.

Religion in the Hands and Feet

By Rev. Keith L. Brooks, Los Angeles, Calif.

THIS is a faithful saying, and these things I will that thou affirm constantly, that they which have believed God might be careful to maintain good works."—Titus 3:8.

I find that one has difficulty in breaking into print on a subject of this kind in these days. Yet here is something the apostle says is to be affirmed constantly, the full force of the original being: "now keep on insisting on that." Our Christian editors seem to take it for granted that every one is familiar with the demand of Scripture for definite deeds of service to others, and so our article comes back with the note: "Good—but we have more important discussions on hand now."

But can we afford to put all our emphasis upon theological matters? Is there not many a man today making a big noise about the fundamentals, who is firing blank cartridges because he isn't backing it up with real likeness to Jesus Christ in the matter of sacrificial service to others? He has a nose to scent heresy but no eyes for the needs of others. A Christianity that consists merely in an abundance of orthodox words but which is barren of good works will never bring any revival. I believe one of the greatest needs of the hour is for more fundamentalists who have religion in their hands and feet.

That is just what Paul pleads for all

the way through, and here he tells Titus to "keep on insisting upon it."

Of course there are modernists who are saying: "Quit talking your dogmas and get down to practical living." As well talk of building a house by beginning on the second story as to reason that one can build for eternity without the foundation of salvation laid by Jesus Christ. That argument is a mere air castle that will end in ruins. Good works do not make a Christian, yet he who is without good works is no Christian.

We must "be careful to maintain good works," for doctrines not backed up by deeds will never recommend themselves to the unsaved. A Christian should certainly be ahead of an unsaved man in his goodness. If men of the world can outdo us in the spirit of service, then there is something radically wrong with our Christianity.

"Is Christ thy trust?
Then make this study thine—
In all good works
To let thy candle shine."

Faith and works are twins. Faith of the saving kind is never born single. "Show me thy faith without thy works," says James. We teach that error is fruitless. Then let us not forget that Christianity recommends itself by the consistent life and loving service it produces. Truth is not speculative, but is something that affects the life. Are we not in danger of forgetting that in these days?

A Wesleyan minister tells how Queen Mary, out of all her busy life, found time for many loving services for the needy. It was her habit each day to inquire of her domestic staff as to any worthy cases. When her butler told her of a little blind girl, the good queen took an interest in her immediately and continued to send her things to cheer her, even to her dying day. When the mourners returned from the cemetery, they found the Queen had caused the table to be spread for them, and flowers from her own garden adorned the table. She was never too great for practical service of this kind. After all, is it not that kind of orthodox living that will commend our orthodox beliefs to the world?

"Life—did my Creator give to me
To fritter all away?

In idle pastimes, evil passions holding sway?

To fill a little space a few short years—
Is that the mission I have here?
Is there no load that I can lift—
No others griefs or burdens share?
If this be so, why cumber I the ground?
Should I complain if like the fig tree
I be stricken down?

But no, there are hearts to soothe,
And tears to wipe away—
Some deeds of love for every day.
I must not then my task forsake—
Of toil—and grief—and, yes, of joy!
I want to hear my Master say—
'Thou hast been true—
A crown is thine—
Well done.' "

Steps in the Path to Power

By Rev. O. L. Markman, D. D., Pastor, First M. E. Church, Mount Vernon, Ill.

BUT made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name."—Philippians 2:7-9.

This is one of the most sublime passages in all the Bible. The apostle here brings together the vast extremes of our Saviour's glory and humility, not only giving us an epitome of God's plan of salvation, but also pointing out the path by which Jesus ascended the throne of His glory and power.

It is doubtful if there has been a time within the past hundred years when so much was being said about the life of victory as today. Conventions and conferences for the deepening of the spiritual life of God's people are multiplying, and there are vast numbers in every land who earnestly desire the power to help and bless others. The church is becoming aroused to a greater sense of her responsibility and a deeper consciousness of her absolute need of a greater degree of

divine power to enable her to cope with the difficulties and solve the perplexing problems that confront her. We are coming to realize that unless there comes to the church a new endowment of power many of our plans for enlarged activity and usefulness will fall under their own weight. This deepening consciousness is one of the encouraging signs of the present time.

But if we would come to a place of power and usefulness in the service of Jesus Christ, we must in a sense, take the same pathway that he trod. Instead of seeking our own supremacy or exaltation we must be willing to sink ourselves in conformity to the will and choice of God.

Let us notice, then, some of the steps in the path to power, as set forth in our text.

Sacrifice

1. First of all there must be sacrifice, "made himself of no reputation." The Revised Version throws added light on this expression. It reads, "But emptied himself." The previous verse tells us he emptied himself of "the form of God." Not His God-head; it is unthinkable that He should cease to be God: but the out-

ward form of Deity. There was no halo about the Christ-child; no outward mark of royal distinction. "He hath no form nor comeliness" (Isa. 53:2). Yonder He had everything; here apparently He had nothing. There riches and honor; here poverty and weariness and persecution. What emptying of possessions and fame and glory and adoration in order that He might come and live among men and accomplish the plan of redemption! No wonder that earth and heaven join in paying homage to such a character.

If we would come to a place of influence and power in the service of Christ we too must submit to an emptying of ourselves. We must empty our hearts and lives of everything that would conflict with the will of God or hinder the incoming of divine grace. It will mean the giving up of many of our plans; it may be they have cost us years of study. It means the giving up of our selfish ambition, our prejudices, and perchance some of our dearest affections. The glory of Christ and the salvation of souls must become the chief concern of our hearts and lives.

This process of self-emptying may seem hard, but it is the only way to divine

Moody Bible Institute Monthly

exaltation. It may mean a struggle, but we cannot afford to hold on to anything that will detract from the glory of our Saviour or hinder us in our soul-saving work. If Christ was willing to sacrifice so much for us, surely we should not hesitate to make any sacrifice that would bring honor to His name or salvation to immortal souls for whom He died.

Service

2. The second step here enumerated is *service*, "and took upon him the form of a servant." The original conveys the idea of a slave.

The glory-King became a love-slave. He was literally the slave of poor heart-broken humanity. The beggar by the wayside commanded Him, and He stood still. The leper, a loathsome outcast, had only to speak, and his desire was granted. This divine Servant trudged weary miles to answer the call of distressed hearts. Folks so thronged about Him on certain occasions that He "had not so much as time to eat," but He never refused a call for aid. He literally poured out His life in service for others. And though exalted in glory, He still serves—answers prayer, strives with the impenitent, pardons the sinful, cleanses the unholy, comforts the heart-broken, strengthens the tempted, raises the fallen and cheers the dying. Jesus stands out as the peerless servant of time and eternity.

Many people break down just at this point. We have largely lost sight of the dignity of service. We are willing to worship and adore the Master, but so few are ready for active service in His vineyard. But true worship includes service. If the world is to be redeemed Christ must have our service. We must deliver His messages, run His errands and rescue souls to bedeck His crown. Only that which we do for the glory of God and the salvation of lost souls will survive the wrecks of time. God wants our service. Every blessing that He bestows is to prepare us to render larger and better service. "He that would be greatest among you let him become servant of all." What greater honor could come to mortal man than to be known as "the servant of Jesus Christ."

"To serve the present age,
My calling to fulfill;
O may it all my powers engage,
To do my Master's will."

Humility

3. The third step in this pathway to power is *humility*. Jesus was not only willing to serve, but He condescended to take the lowliest place; "he humbled himself."

There are plenty who would like to serve if they could select their places. If they could be great preachers, teachers or singers they would be perfectly willing to serve; but the thought of having to take the humbler places is repulsive and drives them away. Such fail to understand the divine order.

A young man, a college graduate, was being examined as a candidate for the foreign mission field. The examiner asked him if he could spell.

"I think I can," was the reply.
"Very well, now spell 'baker.'"
The candidate did so.
"Do you know anything of figures?"
was the next question.
"Yes, sir, something."
"All right, how much is twice two?"
"Four," came the answer.

When the board met, the examiner said:

"I have examined the candidate on humility. I asked him to spell words a five-year-old child could spell and I gave him a simple sum. He did not show the slightest indignation, nor ask me why I treated him as a child or a fool. He is humble and his other qualifications are built on that."

The absence of true humility will mar every other qualification, however important they may appear, measured by the standards of men.

A pastor in one of our frontier cities spoke to a mother about sending her children to Sunday-school. She made this excuse:

"Oh, the children play in the street and get so dirty, and it's too much trouble to get them ready."

The pastor let the mother rest for a time, and then approached her once more to ask her why she did not send her children to Sunday-school. Imagine his surprise when the woman replied:

"They are going to the Salvation Army now. The lady officer came and washed their faces and took them."

Who will say just how far our present-day snobbishness is responsible for the breach that exists in some places between the church and the masses. Many folks have little or no interest in the church because the particular church in the vicinity of which they reside seems to have no interest in them. Oh, for a willingness to perform the humblest service, to go out after the most forlorn, and plead with them and pray for them, and if need be weep over them, until their hearts are touched and they are brought to Christ. "Gird yourselves with humility" (1 Pet. 5:5).

A Life of Obedience

4. We observe that Christ also lived a *life of obedience unto His heavenly Father*. He "became obedient unto death, even the death of the cross."

Our Lord need not have died. He could have summoned legions of the angelic hosts and they would have hastened to His defense (Matt. 26:53); or, by one pulsation of His divine power He could have smitten His enemies helpless and lifeless to the earth (John 18:6). But He committed Himself to the intrigues of sinful men and "became obedient unto death." And He did not die, as the majority of us hope to die, with loved ones near us to catch our parting whisper, and perform the last kindness and say a sweet and tender farewell. His was a death of the most inconceivable agony and disgrace. Yet He was obedient. He was willing to go to the lowest depths. It must not be said in coming time that one martyr at the stake, one sufferer in prison or in the fire, suffered more absolutely or agonizingly than He. The Holy

Spirit seems to use this as the climax of all the other graces which Christ possessed. He trod the pathway of obedience, even though it led to the cross.

There can be no life of power and blessing without obedience. We may be ever so humble, and ever so full of service, but if we lack the spirit of obedience we shall utterly fail in attaining unto a life of victorious usefulness. We may not be called to an obedience that culminates in a literal physical death, but we may and should bring into death everything that is contrary to the will of God. Paul says we are to mortify or bring into death the deeds of the body (Rom. 8:13). Let us ask God to take out of our hearts everything contrary to His will and fill them with His own great plans and purposes that henceforth our one all-consuming passion may be to do the will of Him that sent us.

The Glorious Sequel

5. It remains for us to consider the *glorious sequel of this voluntary descent* into self-emptying and service and humility and death: "Wherefore God also hath highly exalted him and given him a name which is above every name."

Christ's exaltation and glory was and is the natural fruitage of his willing self-abasement. It is ever thus. "He that humbleth himself shall be exalted" (Luke 14:11).

Oxford had many promising young men during the first part of the eighteenth century; but few of them are remembered today save the members of the, sneeringly so-called, Holy Club. The Wesleys and Whitefield were willing to empty themselves of all preconceived notions and prejudices and selfish ambitions and utterly dedicate themselves to the service and glory of their Lord, and unto the end of time their names will stand among the most honored names in the history of the church.

One day a poor unlettered young Negro woman who had been born in slavery, knelt beside her washtub in the southland and dedicated her life to Christ and besought Him to cleanse her heart and fill it with His blessed will, and the name of Amanda Smith became honored throughout Christendom. Because she was willing to follow in the footsteps of her Lord she came to a place of influence and power in the church. And we in our less prominent spheres can never be at our best for God unless we are willing to consecrate our lives to His service and die out to everything but His will.

Now we are not advocating an ambition for self-glory; we do not mean to encourage a desire to be great simply for greatness' sake, God forbid. But we do mean to say that we owe it to ourselves and to the church and to the Christ who died to save us, to make the most under divine grace, of the time and the talents and the opportunities entrusted to us. Oh, let us empty our hearts and lives of everything that could mar our influence for God and let us dedicate ourselves to the service and glory of our Lord and Saviour. He will make us a blessing here, and ultimately in yonder world, crown us with eternal glory.

Why Christians Are Opposed to Evolution

By Rev. Luther M. Harwood, Chilton, Wis.

MANY people are asking, "Why are Christians fighting evolution?" Let me try to answer.

To become a Christian one has to have faith in Jesus Christ—not simply the faith of the mind, a mental process, but the faith that comes from an experience of Christ in the life. The Christian is such because he knows Jesus Christ as a personal Saviour, a new power in his life, opening up a new vista of hope and instilling within him a new purpose.

After one comes to know Christ naturally he resents any theory that eliminates Him. If evolution be true, then Christ was an impostor for whom there never could be any need in the world. There is no place in the creed of the evolutionist for Christ as anything but a mere man.

It is because of this that the modernist denies the virgin birth of Christ and insists on making Him to be the son of Mary and Joseph. And yet, on the other hand, the modernist states that Christ was, through some unaccountable, unbelievable action of evolution, the *perfect type of man toward which man is slowly through the ages evolving!* Fosdick said His virgin birth was a "biological miracle which his modern mind refused to accept."

Tell me pray, how could the slow process of evolution suddenly produce its perfect type in the person of a man who was the son of two lowly Jews living in the land of Palestine? Rather peculiar action on the part of a process which took millions of years to produce even the lowest type of man! Miraculous, to say the least of it.

This contention simply makes of Christ an "ideal," towards which mankind is to develop through the centuries; the perfect type to be never realized, because the longing soul is in the slow, immutable grip of evolution. The perfect type to

be hungered after with a hunger that can never be satisfied from the larder of evolution.

Replies to Luther Burbank

Luther Burbank states that it is much more flattering to him to think that we are steadily evolving into something better, than to believe as the Bible tells us, that we were originally created perfect and afterwards fell into disgrace. If, as Mr. Burbank believes, man never fell down into sin but has been steadily growing better through the ages, he never needed a Christ to lift him up, and if that be true, why His atonement to wash away sin that never existed?

Mr. Burbank further states that "evolution is contrary to theology but it is not contrary to religion." The word "religion" is very plastic. The world is full of religion but little Christianity. Whatever you put first in your life that is your religion, but a Christian worships Christ. Mr. Burbank should have said that "evolution is contrary to Christ and Christianity, but not to religion." It is impossible to find a place for Christ in such a creed.

Christ and Our Children

Suppose we follow evolution to its conclusion and eliminate Christ, what would happen? Red Russia could be used as a mild example. Indeed, any non-Christian nation would do as an answer to that question.

These "scientists" talk a lot about religious freedom, especially since Tennessee enacted a law prohibiting the teaching of evolution in its schools. Absolute separation of church and state must be maintained indeed, if America is to adhere to Christian liberty. But if religious subjects are to be kept out of the public schools, then courses of instruction in irreligious subjects also should be eliminated. Many states have passed laws

forbidding the use of the Bible in public schools. The Bible teaches Christ. Evolution is taught in the schools. It teaches no Christ. Shall we shackle Christ and make of our schools in America a shambles for the faith of our children?

So far I have been speaking of evolution as a theory of origins, and, as such, it has nothing to commend it to the man who knows Jesus Christ. But evolution as simply progress is a fact that proves itself. To illustrate, take our means of communication. It is a far cry from the midnight ride of Paul Revere calling the colonists to arms, to the radio of today. Consider our modern conveniences as compared to the way in which our grandfathers had to live.

Mechanical Invention Is Not Moral Progress

However, remember this. What was sin 6,000 years ago is not virtue today. When Cain killed his brother, that was not more of a murder than when Leopold and Loeb killed little Bobby Franks in Chicago. Man today can sin more conveniently than in his primitive state. Man today uses all the modern appliances as convenient helps in his sinning. I doubt if I will ever live to preach a sermon in a church larger than this little building here in Chilton, a small town of less than 2,000 souls. However, I shall maintain my faith in Jesus Christ wherever I may be. There is no creed that can take the place of Christ in my heart and in my purpose. I need Christ; my little children need Christ; you need Christ; the world needs Christ. The doctrine of evolution is a doctrine of fatalism; a doctrine that hobbles man's soul to his feet and his senses. The gospel of Jesus Christ is the glad tidings of God, bringing hope, and light, and truth, and life more abundant, for, whom the Son makes free is free indeed.

Meeting Church Problems in Southern Montana

By Rev. Ernest E. Loft, Dillon, Mont.

THE TERM southern Montana is used locally of that section of the state bounded on the south and west by the Continental Divide, on the north by a line running through Hamilton, Anaconda, Butte, and Bozeman, and on the east, roughly, by the 111th parallel. These are the outskirts of the local mission field. The Presbyterian minister in Dillon is directly interested in the whole territory because it is practically untouched by any other minister. Yet he has only a general knowledge of many parts of the field which he is able to pass on to those who may be able to materially improve the mission situation in this great and needy place. The area covers about twelve thousand square miles. There are five resident ministers

in Dillon including the Catholic priest. Outside of this it may be said that there is not a man to minister in the name of Christ in all of southern Montana.

The Big Hole Basin

There is in Montana, what is known as the Home Missions Council, composed of representatives of each of the major Protestant denominations. This council was formed some years ago for the purpose of effecting arrangements on the basis of comity to pursue the great task of the churches in Montana. The area spoken of as southern Montana is composed roughly of three great districts: the Big Hole Basin, the Centennial Valley, and the Valley of the Madison. The Home Missions council allotted the first

of these districts, which includes the northern part of the Horse Prairie country, to the Presbyterians, the second to the Methodists, and the third to the Episcopalians, who already had five churches established in the valley. No point in any one of these three large districts has a resident minister today except Dillon. In general, the comity arrangement has been respected, although with mutual consent any man is at liberty to go where the business of his church requires him.

It has been the business of the resident Presbyterian minister in Dillon to spend some of his efforts in the Big Hole Basin. This territory is very conveniently arranged by its natural features to permit the worker assigned to it to make a single

Moody Bible Institute Monthly

round trip of about one hundred and seventy-five miles in covering the ground. The route takes him through eight points at which populations of varying sizes are concentrated. Of these points there are Presbyterian churches erected in Wisdom, Melrose and Dillon, where services are held by the Dillon minister. Services of an undenominational character are maintained at Jackson and Wise River, and home visitation is carried on at all the other points along the route.

Snow Twenty Feet Deep

The work was opened at Jackson at the beginning of the present year. The initial difficulties were not inconsiderable. How to get there, when in some places the snow lay twenty feet deep, was not a light question. The only way was by stage-line which is maintained daily between Jackson and Dillon. The distance is only fifty miles; but this short journey by stage and sleigh took a full twelve hours. This meant that three days must be consumed in making the journey. Those first months of the year will not soon be forgotten, nor will those of the next year be different. But the journey was made and enjoyed, and since the stage-man never complained, his companion dares not.

The work at Jackson is an instance of what would be attempted in every town or community in southern Montana if the writer had the time and strength for the task. On the night of arrival, sometimes without rest or nourishment after the long journey, a Bible class is conducted in one of the homes to which all are invited and in which a representative group is always found. About fifty Bibles were taken to the community for distribution among those who had none, and study-sheets prepared on a neo-style were placed in the hands of each member of the class. The session lasts an hour. It begins with singing and with prayer, and about forty-five minutes are given to the exposition of the text. Two libraries have been established in the town; one entirely of a religious character and located in the home where the Bible studies are held; the other of standard literature and located in one of the stores.

Children Are the Promoters

The following afternoon a singing-school is conducted in the school-house. Usually the hymns to be used at the night service are learned. I have always found a very hearty response and a splendid enthusiasm on the part of the youngsters, and, not the least element to be considered, I have found them to be absolutely the best advertising material it is possible to have. They not only tell the folks all the way along going home about the coming meeting, but they literally bring them back with them when they come. And the children, of course,

November, 1925



The Grand Canyon of the Yellowstone

make the choir, and when they sing the others follow.

The first night of my visits to Jackson I found that something had to be done in the matter of organization. There had been some friction between the members of the school board and some who had used the building for a small Sunday-school. A meeting of the board was called the first night, and, after a short acquaintance, it was found that there was no obstacle in the way of using the school-house for the proposed services. The whole day preceding the first meeting

was elected, a secretary, a treasurer, and two trustees were appointed. The pastor was authorized to order seventy-five hymn-books from Chicago, which were in use the following service, and a new church has been functioning ever since. I cannot say that the organization can properly be called a church, however. Certainly not a Christian church. It is composed of everybody who happens to be in the meetings, and the constitution so provides. But the gospel is being preached and listened to, and we have avoided offense by not drawing any of the usual lines, and Catholics and Protestants and nobodies come to hear the Word preached, if not to worship, without a question. Everyone present has a vote in the business sessions which are conducted by the body as a whole.

Denominationalism Does Not Function

A word should be said concerning the situation in Dillon itself. It has not been nearly so encouraging. Here is a town of about two thousand people trying to support six or seven struggling churches. Plainly, denominationalism does not function under such conditions and a change of plan is about to be made. This coming winter a union Bible class for men is to be held in the county court room. When this class is under way about thirty responsible men are going to be asked to pledge their support to a new venture for a period of five years. Of this venture more can be said only after it has become a failure or a splendid success.

NO SCIENTIST CAN PROVE EVOLUTION

In an address before the American Chemical Society, Dr. R. A. Millikan, physicist of international fame and winner of the Nobel prize, "who opened a new era in scientific investigation with his exploration of the atom," "declared the developments of the last quarter century of all the physical sciences should teach men of learning to be 'more modest and thoughtful.'" He asked scientists and investigators to get away from the over-assertiveness and dogmatism so much of which was in evidence only recently at the Tennessee "monkey trial."

He remarked that "there are many things we do not know," and asked:

"How, for instance, does the Beta ray shoot itself out of an atom with terrific velocity? Whence comes this amazing energy? We don't know; we are completely up in the

air in our understandings of what it's all about.

"The pathetic thing is that we have scientists who are trying to prove evolution, which no scientist can prove."

The famous scientist then said that while he is not on the other side, he was "only asking for more caution."



Friendly Bears in Yellowstone Park

was spent in the saddle telling folks of what we planned to do, and they responded with their presence in great numbers. A number of motions, prepared before-hand, were presented, and, as one afterwards put it, "they had to sink or swim," and in thirty minutes the Jackson Community Church was formed, a pastor

Are You in the Promised Land?

By Rev. Albert Simpson Reitz, Los Angeles, Calif.

IT IS eleven days' journey from Horeb by way of Mount Seir unto Kadesh-barnea" (Deut. 1:2). And the Israelites spent nearly forty years making the trip!

Sermons by the score have been preached against the faint-heartedness and unbelief of a people who at the very threshold of a country "flowing with milk and honey" turned their backs upon the promised land to perish in the wilderness. But such criticism directed against unfaithful Israel turns to self-condemnation when we see ourselves as others see us.

What the Puritans Did

God's Word, our promised land, is less than eleven days' journey away, it is "just around the corner," and yet millions never arrive.

For three hundred years this nation has been wandering in the wilderness! Our Puritan forefathers, like the spies of old, brought to our shores the "fruit" of the land. They established our laws upon Bible principles and founded their

lives upon Bible precepts. They encouraged us to enter the "promised land" as a nation, but the faithless ones of every generation have caused murmurings among the people until millions are perishing in the wilderness of unbelief.

And we still refuse to enter even while we eat of the fruit of our forefathers' faithfulness. With Bibleless schools and Bibleless homes and Bibleless churches is it any wonder that the very foundation of our national life seems to be shaken at times? Oh, that our Joshua might have the joy of leading us into the fulness of His promised land so that His Word might have its proper place in our great land!

In Which Mary Are You Interested?

But the millions outside the church are not the only ones who refuse to enter. Countless thousands within the church who believe in God's Word fail through faint-heartedness to enter the fulness of fellowship with their Lord. Some are so worldly they seem to prefer the flesh-

pots of Egypt to the milk and honey of God's Word; others are satisfied to remain outside and eat the grapes of Eschol which those who have journeyed into the richness of God's Word bring back with them. How few really go up and possess the land!

Do we not stand condemned when a large majority of our church people spend more time reading about the latest murder or divorce trial than they do studying God's Word? Many of them can tell us more about Mary Pickford than they can about Mary of Bethany.

Is not the great need of the hour a Bible revival in our churches that shall awaken the faithless followers to hear their great Leader's command, "Arise, go over this Jordan; every place your foot shall tread upon shall be yours"?

Will not the salvation of our great land be found in a Bible revival that shall place God's Word in our schools and our homes until all shall realize that "righteousness exalteth a nation, but sin is a reproach to any people"?

Make Less Money and Have More Life

By Rev. Christopher G. Hazard, D.D., Catskill, N. Y.

LONG ago the Lord said that a man's life does not consist in the abundance of the things that he possesses. He went further, and said that even if he could gain the whole world he might then be so poor as not to have a soul. And He asked men to tell Him what gain there would be in holding this big ball of a world in hand for that brief moment which precedes our death and then having nothing, neither world nor soul.

It Used to Be Just So

Even in the Lord's day these considerations were worth attention. It was not a day of such business development as the present time, and yet it was a day of social and commercial pressure. It took all of a man's time and strength to serve mammon, to get rich, even then. We speak of the temptation and strain of modern life, but people who were determined to make money labored and were heavy laden in ancient life. They fell into delusions and snares and pierced themselves through with many sorrows then. The fact is that the servants of money become the slaves of it and are not allowed to have any spiritual and real life at all, and that this is true in every age and place. The money hunger is an inward fever that consumes the soul in favor of the body and wears out the body also with a consumption of all its energy.

With a false valuation of the blessings of sensuous and material good and an undue devotion to more salary a man can lay both soul and body upon an altar of work that will leave him a nervous and

physical wreck in a few short years and give him plenty of time to reflect upon what a fool he was. If he gets the estate and the big house, he walks about in his conservatory unable to eat the bunch of grapes that are ready to disagree with him, or to walk over the lovely landscape that is his. He envies the husky laborer upon his lawn and brushes grey hairs from his coat collar as he prepares to lie down at night to unpleasant dreams or wakeful hours. At about fifty he dies of heart disease, that abused organ refusing to pump for him any longer.

What Is the Good of It All

Where is the gain? What stake has such a history in that eternity that swallows us all up?

Is it not wiser to take up such a view of life as Christ presents? He did not undervalue God's good gifts. It was His God who had filled a wonderful world with things of use and beauty. But His was a life in which the soul was dominant. It gave Him time for labor, but also for rest. It ruled the things that could not rule Him. He could take hours for thought, for prayer, for spiritual and eternal considerations. He could commune with nature and with the God of nature. It was an energetic, but not a hasty life. It was an expended, but not a wasted life. He took the true pleasure of each day, not putting off to the time of worn and unappreciative age the enjoyment of being and having. He did not make much money, but he had great peace, great joy, great sense of God and goodness, great hope of eternal blessed-

ness, great health of body and soul. He had, with all His trials, abundant and everlasting life. He had more happiness than all the nabobs of His day. His life and strength were wholly given to the life work that God had designed for Him. He was wholly the servant of God. He even died for God. But He had all that there is in life; in the life that now is and in the life that now is not.

Come to Christ and Get Rested

We hear that so and so has obtained a fine position at a large salary and we congratulate him. It will kill him in ten years.

We learn that Mr. Thus and Thus is worth millions and we envy him. He has millions for a few moments, but he is not worth thirty cents by divine measurements.

That dried up specimen of manhood who spends his last days in counting up the amount that he has been able to separate from the common stock of the commonwealth is a pretty poor example to imitate. He is a warning.

Let us come to Christ and get rested. Let us accept that sane and reasonable life that He gives to all who want it. Let us get off of the treadmill of worldliness, brave and adventurous enough to lose money and gain soul. Let us live for more than now. Let us live forever. Faith in Christ's kind of life has the promise of the life that now is and of that which is to come. Verily it is true, he that believeth in Christ hath everlasting life that is life indeed.

Moody Bible Institute Monthly

Some Questions He Would See Discussed

"Matthewson, Colo.

EDITOR, THE MOODY BIBLE INSTITUTE MONTHLY:

"The wave of crime that is sweeping over the youth of our country is truly a clarion call to parents, educators, and officials to find some remedy that will save our children and youth as well as the nation, from its awful consequences.

"The reform schools, where, no doubt many are reclaimed, seem to be full to overflowing and still the tide of new recruits rolls on.

"Among the many remedies suggested is that of having the Bible read or taught in the public schools in a non-sectarian manner.

"The obvious reason for this plan is the general recognition of the fact that in this respect, the home, the Sunday-school, and the church, where this teaching should be given, have, to a large extent, failed in their appointed task and privilege, and here some very important questions arise that I would be pleased to see discussed pro and con in the MONTHLY.

"In the first place, as there are in our country adherents of so many religions and all standing on an equality before the law, which of all the different versions of the Bible or other sacred books could be used without showing any preference (which our laws forbid), and do exact justice and give perfect satisfaction to all the patrons and tax payers? In some of the public schools in different states the King James Version has been introduced and, of course, objection was made by some of the patrons of such schools.

"When these cases have been taken before the Supreme Courts, I do not know of a case where the court has not ruled that as any version of the Bible is recognized as authoritative by only a part of our people it thereby becomes a sectarian book and therefore has no place in the public schools which are supported by the taxes of citizens of all beliefs.

"It is evident that when one version is selected and thus given preference over others, this automatically to a certain extent 'puts down' all others and on this

November, 1925

point the Supreme Court of Ohio held that 'to tax a man to put down his own religion is of the very essence of tyranny.' The decision of the Wisconsin Supreme Court is also very positive on this and the Constitutions of more than three-fourths of our states positively forbid the teaching of any sectarian doctrines or tenets (and this as before stated includes the Bible) in any state school supported by the public tax.

"The recent experience in Tennessee will give us some idea of the difficulty that would be encountered in this matter. There the state did not ask that the Bible should be taught in the schools but

teacher as a qualification for entrance into any state supported school.'

"If all these laws could be changed so as to allow the use of the Bible in the schools, who will be authority as to what shall be read or taught and how may we be assured that such teaching shall not be largely governed by the personal beliefs or unbelief of the teacher? If the State undertakes even to this degree to do the work of the home and the church, is there any likelihood of the result being any different than that of other nations where both Church and State were ruined?

"There is a story to the effect that after the Saviour ascended to heaven the angels gathered around Him inquiring all about His life and sufferings and death and what He had done in order that the world might know of the great salvation provided for man.

"Well,' the Saviour answered, 'I have told Peter and James and John and a number of others and told them to tell others and these are to tell still others until all may know.'

"But,' said the angels, 'suppose they fail, what then?'

"Said the Saviour, 'I have made no other arrangements.'

"He could not turn their work over to the State, and if now parents and churches have failed to do their Christian duty can their work be dele-

gated to the State with any hope of success, or will it be an opening wedge for a renewal of the bitter experiences of the dark ages and of our Puritan fathers?

R. B. BARKER."

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only that the taxpayers should not be compelled to pay for the teaching of a philosophy or religion which directly tore down their own; and if the world was so completely arrayed against this, what may be expected if an attempt is made to actually put the Bible in the schools contrary to the laws and rulings of our Supreme Courts?

"Again, what kind of Bible teaching could we expect from our teachers, many of whom not only do not believe it but are positively antagonistic to it? In teachers' conventions in my own state the teachers openly boast in their little testimony meetings of how they plan and work to turn the minds of the children away from belief in the Bible, and our Constitution demands that 'no religious test shall ever be required of any pupil or

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HERESY CHARGES AGAINST DR. HOUGH DISMISSED

The select committee of the Detroit Methodist Conference reported to that body that the charges of heresy against Dr. Lynn Harold Hough had not been sustained. Dr. Hough, pastor of Central Methodist Church, Detroit, was accused of heresy because of references made to evolution and Charles Darwin in a sermon preached just before he sailed for London last summer. His accuser, Rev. Levi Bird, brought similar charges against the editor of the *Michigan Christian Advocate*, Dr. William H. Phelps, who was also exonerated.—*Christian Century*.

THE GLADIOLUS AND CHURCH MEMBERSHIP

An Associated Press dispatch was printed in the *Milwaukee Journal* of August 13 to the effect that Mr. A. E. Kunderd, of Goshen, Ind., was excommunicated from church membership because he, by hybridizing the gladiolus, produced new varieties.

In this dispatch it was stated that the church had said that "if the Almighty had wanted the gladiolus to be hybridized He would have made them that way."

This peculiar bit of news interested Rev. Carl A. Montanus, who wrote Mr. Kunderd as to the facts in the case. He received a reply saying that the report was not authorized by Mr. Kunderd and that it was not a fact, as he had not been a member of any church for more than thirty years.

NATIONAL CONVENTION OF THE ANTI-SALOON LEAGUE

This convention will be held in Chicago, November 5-9. Some think that a crisis has come in temperance work in this country and the outcome of this convention will be looked for with keen anticipation. Many prominent speakers are promised: Senator William B. McKinley; Judge Robert R. Bingman, the publisher of the *Louisville Courier-Journal*; Bishop E. H. Hughes, and R. H. Scott of Lansing, Mich., president of the Reo Automobile Company, being among them.

All state superintendents are expected to report conditions in their own states to the convention, the governors of the various states are asked to send leading citizens and officials to report their states.

The Anti-Saloon League is now thirty-three years old, and is a clearing house or agency through which the anti-alcoholism activities of more than thirty church denominations are carried on. The national president is Bishop Thomas Nichols of Detroit, and the general

superintendent Mr. Scott McBride of Chicago. The league is affiliated with the world league against alcoholism which has been organized in thirty countries.

ATTENTION—MISSION STUDY CLASSES

Classes that are taking up the study of Latin America this fall and winter will be interested to know that there are some 60,000 lepers on the continent of South America. Nearly all of them are in need of Christian help, which many of our missionaries are trying to give. *South American Lepers* is the title of an eight-page leaflet published by The American Mission to Lepers, 156 Fifth Avenue, New York City. A sample copy may be procured by writing to the above address, enclosing a two cent stamp. Additional copies may be had at the rate of ten cents a dozen.

THE ANCIENT CITY OF DAVID

Excavations in progress for six months in Ophel, close to the area where stood the Jewish Temple, seem to have revealed this as the indisputable site of the city of David, according to the Rev. J. Garrow Duncan, director of the Palestine Exploration Fund.

His explorations have led him to what he is convinced in the eastern side of David's city, where he has discovered not only a wall twenty-seven feet thick and which he has traced for two hundred yards, but also a magnificent tower of David. He is certain he has discovered the real Jebusite wall of the fort, which was standing when David took it in the year 1000 B. C.

The discovery of remains of the ancient city of David is of great interest to archaeologists, who have long debated the location of the original site of ancient Jerusalem. Mr. Duncan says in addition to finally settling this point, he has been able to prove the site where David's city stood has been continuously inhabited for more than five thousand years, some of the pottery unearthed at Ophel belonging to the cavedwelling period of three thousand years B. C. and before.

The site has yielded also basketfuls of Hebrew pottery, and any number of jar-handles with Hebrew inscriptions dedicated to Jehovah.

The tower of David, with its clean surface of white limestone, is now once more exposed to the light of day and visible from every part of the city. The Palestine government has declared this part of the ancient wall a national monument and the tower is being restored.

—*Kansas City Star*.

JUSTICE AND THE CRIMINAL

Judge Alfred Talley, of the New York City General Sessions, gave some sensible advice to the sprouting National Crime Commission yesterday. When somebody eulogized the International Prison Congress, lately in session in London, as nobly pursuing the same objective, the Judge warned the promoters of the new organization against falling into the common habit of making the welfare of the decent people in the community secondary to solicitous consideration of the criminal. The recommendation of the London congress that judges be required to take lessons in psychology, sociology and mental disease, he characterized as "plain foolishness."

"The present clinical laboratory consideration of the crook," he said, "is responsible to a very great extent for the devastating cyclone of crime which is sweeping the country. Our real need is for judges who know the law thoroughly, who have the courage to face unpleasant duties without flinching. We need prisons that are prisons—not country clubs, radio parlors and recreation centers. I would like to see the attention of the public turned to the victims of crimes with at least as much solicitude for them as is now expended upon the criminals. There is no sphere of activity today in which the display of common sense is so uncommon as in the handling of criminals."—*The Evening Bulletin* (Philadelphia).

THE EVOLUTION TRIAL AND CERTAIN EUROPEAN SCIENTISTS

The anti-evolution law and Mr. Scopes have been widely, and often hilariously, discussed in the European press. But there have been also thoughtful contributions to the general subject of evolutionary speculation. These papers give an impression of a definite reaction against the theory. Professor Ivar Broman, writing in the *Handelstidning* of Gothenburg, Sweden, while contending for the continued validity of the theory that species have had their origin in antecedent species (a theory of creation which goes back to Augustine 1,600 years ago), repudiates utterly the characteristic Darwinian notions which attempt to explain the method of such a movement. His article is headed "Darwinism. Is it an English Sickness?"

The allusion is to the German name for the rickets, namely, "the English sickness" (since it was first described in the seventeenth century by an English doctor). Professor Kuehnemann of Berlin, in 1919, applied the epithet to Darwinism, and expressed the hope that the world would soon be cured of it. Professor Broman also calls attention to the recent anti-Darwinian writings of the famous anatomist, Dr. Oscar Hertwig, a former disciple of Haeckel, "The Development of the Organism: A Repudiation of Darwin's Theory of Natural Selection," and "In Defense, Against Ethical, Social and Political Darwinism." He further mentions, as illustrative of the falling away of scientific men from Darwinism,

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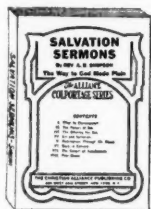
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Professor Duerken's *Allgemeine Abstammungslehre*, in which the statement is made that Darwinism in its original form is "completely untenable." "It is collapsing irretrievably all along the line" (Es bricht auf der ganzen Linie rettungslos zusammen). Of the so-called "New Darwinism" of Weismann he says, "The whole 'New Darwinism' is a frail thing." The Darwinian theory he describes as "a great mistake." Duerken is professor in Breslau.

Another series of articles in *Köpenhagen*, the radical daily of the Danish capital, emphasizes even more strongly the "rickety" character of the theory which has bullied the world so long. They are written by Professor K. A. Wieth-Knudsen, a Danish professor of economics, now teaching in the Norwegian Polytechnic, in Trondhjem. They not only repudiate certain phases of Darwinism, but the whole evolutionary theory, if I understand them rightly. To these articles I shall return later on, and only quote at present the concluding sentences. I regret to say that Professor Wieth-Knudsen has no Christian presuppositions.

"Apart from the religious motives of Mr. Bryan for his campaign against the American teacher Scopes' ape theory, it is in no way he who has made himself ridiculous by attacking the evolution theory. On the contrary, it is Scopes himself who thinks to make of an always questioned and now scientifically abandoned evolution theory a new religion supported by the half-educated, who think it intelligent to be Darwinists and attempt to prove their superiority and liberalism by laughing at the anti-Darwinism of the Americans. In all this legal trial there is nothing ridiculous but the Europe which hails Scopes and laughs at Bryan and America."—Ernest Gordon in the *Sunday School Times*.

THE MATHERS AND OTHERS

John Cotton Mather, a direct descendant of the grim New England parson, died the other day in Stratford, Conn., at the age of 84 years. He never had been inside a place of entertainment and the only "club" to which he belonged was the orthodox church. Nevertheless (is the nevertheless necessary?) he was a fine, genial-souled old gentleman and a sturdily fine citizen.

There are a good many Mathers of the old stock living, working and playing in the United States today. From what we know of some of them they are solidly good, law-abiding American citizens. They are direct or collateral descendants of the man who, as some one has dared to say, once persecuted the saints. The New England blood was good blood whether it coursed in the veins of the persecutor or the persecuted. Blood tells.

There are some thousands of Americans living today who are the descendants of Rebecca Nourse, who was hanged for witchcraft on Gallows Hill, Salem, in the days of Mather. Rebecca was of such a fine type of womanhood that her narrow and spiritually undeveloped neighbors

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were certain she was a witch. She was the mother of children. She went to her death with a calm heroism. Her descendants in convention assembled honor her memory every few years.

Later than Cotton Mather and later than Rebecca Nurse came Jonathan Edwards, son of Timothy. He was what they called orthodox in those days, and they spelled orthodox with a capital "O." He shook the teeth out of his congregation and "quilled" the hairs of their head with his sermon, "Sinners in the Hands of an Angry God." The Edwards family today in the United States is large and it is said that it has contributed more than any other family to the ranks of the men and the women who have made marks in American professional and business life.

Some of those old New Englanders had a habit of relegating to the infernal regions everyone whose ism wasn't their ism, but, somehow or other the stock was there. It was strong and fine-fibered in persecutor and persecuted.—*Chicago Evening Post*.

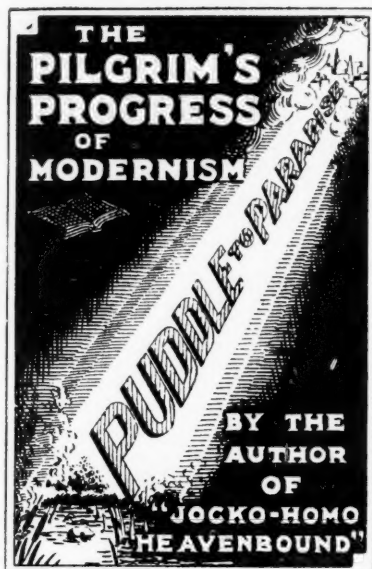
WILLIAM JENNINGS BRYAN

A man who led millions is dead. The boy orator of the Platte, the great champion of the literal Bible passes on. A president-maker, himself irrevocably denied the presidency, goes to take a place in history beyond many who for their hour pushed past him.

No other in his day has had public attention for so long as his thirty-five years of compelling his America to watch, listen, and often to follow him. His career went on long after that of the man who twice defeated him for president. He was a champion of causes for years after Theodore Roosevelt, most popular president of this generation. He helped make another president and broke with him. The leaders of England, France, Germany, of the year that William Jennings Bryan, the crusader against the cross of gold, split the nation in two on a "sound money" issue long since passed from the picture. So, too, have the foreign diplomats with whom Mr. Bryan exchanged words as secretary of state. He went on and on with his beliefs and his issues, right sometimes and sometimes wrong but always militant.

They were not always the same issues, but his energy and enthusiasm never flagged. The oratory that could turn hostile men into hurrahing crowds never lost its charm. Not again for many a day will Mr. Bryan's fellow citizens hear more subtly golden and harmonious phrases flung at them from a man whose emotions were as vibrant as they were deep. The fire that inspired every word he uttered, was the fire of conviction. No man ever preached what he believed and believed what he preached more sincerely than the greatest Nebraskan. What errors cropped out of his doctrines certainly were not errors of the heart,—a heart that was schooled in the modest circumstances of the middle class American home, that never wavered in its loyalty to the standards of the middle class American home.

Moody Bible Institute Monthly



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Here is a statement by Halderman-Julius, the publisher of infidel and atheistic books. Speaking of the trial at Dayton, Tenn., he says, "There was one book at Dayton that did sell. It was a best seller." He then uses language that indicates his strong dislike for the book which he says was **PUDDLE TO PARADISE**.

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The reaction to many who this morning will stop to consider this man's generous period of public attention will be that it might have produced more lasting works. And yet William Jennings Bryan as a young man was enduring jests and insults because he felt prohibition was right and was bound to be accepted by the march of progress. Its victory in legislation was a little more his than any other man's. He braved unpopularity in equally early days to advocate universal suffrage, and that, too, has come to pass. His earnest demands for world peace resulted in a proposal for a treaty which might have been enacted a decade ago had the World War not pushed all treaties into background. Even the gold standard, against which Mr. Bryan made his most unfortunate campaign, has come to be regarded in quite another light than that of 1896. Statesmen no longer speak of it in the bated breath with which its sanctity was once discussed. His services in the Wilson cabinet were limited, but they were limited by his own convictions and extraordinary circumstances which ran counter to those convictions.

Mr. Bryan helped to give President Wilson to the world, and in that sense at least his influence went further than his own country. The story of Bryan's championship of the New Jersey college president at the Baltimore convention of 1912 will always be one of the classic stories of political effort and strategy. No group will feel the passing of this leader more than the Democratic party. Modern America probably is past the day when one man could overcome the handicap of two losing campaigns and become the party's standard bearer for a third. Certainly it will take a long future to bring forth another who can sway an auditorium full of disorganized delegates as did Mr. Bryan. The 1928 Democratic campaign will seem strange without him. It will lack his genius for organizing solid groups of protest and appeal—the appeal of a Democrat who was a liberal in the best sense, an independent, and a man who would not be tainted even by the suspicion of an unholy connection with any interest whatsoever.

Perhaps the finest heritage Mr. Bryan leaves to the America that has heard and followed him is the example of American manhood he has set. He was a man who believed, as millions of Americans believe, that the nation is secure as long as it holds to right living. He gave of his services to his church without stint. He proved by his life that he was the personal enemy of every unclean and unsavory idea that may creep into this social structure. He asked no man to adopt more rigorous rules for the conduct of life than he himself followed. He will be mourned by thousands who knew him rather as the devout, kindly, sincere and clean living man than as the leader of great crusades, the wielder of a massive editorial pen, or the quick-tongued orator.—*Cleveland Plain Dealer*.

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Young People's Society Topics

John C. Page

November 8

What Can Young People Do For International Friendship?

Matthew 28:19, 20; Acts 17:22-31; Galatians 3:26-29

International friendship, world peace, limited armament, abolition of war and a world court of justice are phrases familiar to all. The daily press, the monthly magazines and the religious journals present these matters with persistent regularity. Racial antagonism, national prejudice, class hatred, sectional and group differences all come up for discussion. The remedies devised are based on these external factors. But these surface matters are only symptoms of a malignant disease. "Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." There is something wrong at the root of things, something needing a radical remedy. A poultice may give ease and comfort for a short time, but it is no adequate substitute for a surgical operation. The way to world peace and international friendship is not so much through changed conditions but through changed hearts.

Let us now see the bearing of our three Scripture texts upon this subject. In the first one, a *remedy* is prescribed for the ills of mankind. In the second, the *need* of this remedy is seen, and in the third, the *results* of its application are mentioned.

The divine remedy for humanity's ills is the applied truth of the gospel and the knowledge of God in Christ. With Matthew 28:19, 20 we should read Mark 16:15, 16 and Luke 24:47. Our Lord understands human need and sees world conditions. Over against this need and these conditions, the last commission to the church abides as the only worthwhile remedy. Study it carefully.

The need of this remedy is seen in our second Scripture which contains Paul's sermon on Mars Hill. In the city of Athens, the seat of culture, the home of "Mr. Worldly Wise-Man," the apostle proclaimed God as Creator, Sustainer and Judge of all. In view of this all men everywhere are commanded to repent. Men must get right with God before they can be right with their fellows. The gospel remedy secures both. In the proclamation and promotion of this gospel our Christian young people can do the most for international friendship.

The third Scripture shows the results obtained. When the gospel is received and believed a new relationship with God follows, as clearly seen in the words, "Ye are all the children of God by faith in Christ Jesus." This new relationship leads to a new character described in the words, "Ye have put on Christ." True believers become Christ-like. In verse 28 we are taught that all the old barriers

and distinctions are broken down or abolished and "ye are all one in Christ Jesus." The results obtained by the application of the gospel to human need are a new relationship to God, a new character in Christ, a new liberty and a new unity.

November 15

How Can We Overcome the Spirit of Lawlessness?

Romans 13:1-8

In 1 John 3:4 we find the words "sin is lawlessness." The order of these words may be reversed without doing violence to the text and be made to read "lawlessness is sin." Our Scripture lesson from Romans 13 confirms this. According to its teaching the civic power is ordained of God. Majestical authority, therefore, is an institution of God. Men who minister in our courts of justice are as accountable to God as the ministers of grace in our churches.

In answering the question of our topic negatively, we would say that the spirit of lawlessness cannot be overcome by minimizing the seriousness of the present situation. Crime has increased 400 per cent since 1910. In 1910 there were 50,000 divorces, last year there were 165,000, an appalling increase. Social diseases kill 300,000 annually and according to the Chicago Health Institute, every fourth person has such a disease. A jaunty optimism seeks to dismiss such matters with a wave of the hand or some weak excuse, but Christian faith and patriotism are not so blindly satisfied. To minimize, apologize for, or excuse present conditions as an aftermath of the world war, is perilously easy. Again, speaking negatively, we would say that the spirit of lawlessness cannot be overcome by education. Education is priceless in its potential values but perilous if godless. Much of our education is of this kind. From a recent magazine we learn that this country never had as large a college population as now. At the same time it never had so large a prison population and the latter is growing faster than the former. A matter of grave concern in this connection lies in the fact that out of the five thousand persons daily in the hands of the New York police, nearly one-fourth are boys under sixteen years of age.

Speaking positively, we would say that there is only one remedy for lawlessness or sin. This is not a human provision. It is the gospel remedy, old as the ages but unfailing in its effectiveness. It deals not so much with the symptoms or moral diseases as they appear on the surface and are catalogued on police registers, but it goes to the root of the matter. It works from within, outward. It lays hold of the heart of a man knowing that as a man thinketh in his heart so is he. Oh for a revival of faith in the

gospel as the power of God unto salvation to everyone that believeth! Herrin, Ill., is an example of gospel power to transform lives and produce friendliness where hatred, suspicion and distrust once reigned.

November 22

God's Bounties—How Can We Share Them With Others?

(Thanksgiving Meeting)

Deuteronomy 28:1-9

1. By regarding ourselves as stewards not as proprietors. "It is required in stewards that a man be found faithful." A steward dispenses that which has been entrusted to him. We have been entrusted with a goodly heritage. Of all the nations of the earth America is the most prosperous and privileged. The acceptance of God's bounty in the spirit of stewardship gives a right attitude of mind and heart towards God and man and largely determines both our purpose and action.

2. We can discharge our stewardship of God's bounties by actually sharing what we have with others. Many doors of service are open. We would mention such a door as the Near East Relief. Our nation may be justly proud of its record here. Ninety million dollars have been expended already in this work and another ninety million dollars are to be given to it. As a result of this expenditure, a hundred thousand helpless children have been rescued from starvation and given opportunity in life. It was the writer's privilege this summer to see the work of the Near East Relief in operation in the cities of Athens, Beirut and Jerusalem. One cannot look upon this work at close range without becoming a supporter of it and an enthusiast for it. To all those who believe in the "inasmuch" of Matthew 23:40, no greater door for the exercise of stewardship can be opened at this Thanksgiving season than the one known by the name—Near East Relief.

3. The support of Christian missions is another way of sharing our benefits and blessings. To the well instructed Christian this method takes pre-eminence over all others. It stands first but not alone. We are called to be good stewards of the grace of God. What that term, "The grace of God," implies may be seen in 1 Corinthians 1:4, 5, where we read, "In everything ye are enriched by him." To share the riches of grace in Christ Jesus with others and to bring them into the realm where they may participate directly in the Christian inheritance by personal faith in the Lord Jesus Christ, is to manifest the true spirit of thanksgiving.

November 29

Victories of Christian Friendliness In China

Acts 2:38-47

The choice of the Scripture passage in Acts 2 indicates that in the mind of the committee on prayer-meeting topics, there is a close and vital connection be-

Moody Bible Institute Monthly

tween the preaching of the gospel and Christian friendliness. From the beneficial results of such preaching as recorded in verses 43-47 it is certain that Peter expressed his friendliness towards others in the most effective way by proclaiming to them the truth as it is in Christ Jesus. The results are always beneficial. A spirit of unity, sympathy, helpfulness and love is the direct result of such effort. The darkness of selfishness is scattered by the Sun of Righteousness, who sheds abroad in the hearts of believers the warmth and energy of the divine love. (See Romans 5:5; Galatians 5:22, 23). The Holy Spirit brings new life, new motives, new thoughts and new courage. As a consequence new adjustments to all the relationships and problems of life are made. If sacrifice, initiative and achievement mark the new life in Christ, as history and experience attest, how can friendliness be manifested better than in giving the Word of life to those who are without it?

Victories of Christian friendliness in China would include the sending forth of Christian missionaries as evangelists, teachers and physicians; the building of hospitals and schools; the care of orphans; the activities of the Red Cross in times of great distress; the remission of the Boxer indemnity, and the general interest which America has expressed in her relations with China.

The Christian Endeavor Society supports two full secretaries in China. One of them, Mrs. Strother, writes as follows: "This is a very serious time in China. The situation is quite pitiful. Pray for this distracted land that strong unselfish leaders may be raised up and a stable government established so that this patient peace-loving people may have a time of quiet. Please do not fail us in this matter for this is the hour of crisis." Christian friendliness may achieve another great victory by a hearty response to this appeal.

December 6

How Can We Translate Christmas Into Service

1 John 4:7-14

First, by the renewing of our minds in the truth for which Christmas stands. This truth is recorded three times in our Scripture lesson. Observe this carefully. In verse 9 we read, "God sent his only begotten Son into the world"; verse 10, "God sent his Son"; verse 14, "The Father sent the Son." Get hold of this fact; get it into the very fiber of your being. We are living in a time when a religious movement known as Modernism would deprive us of this fundamental fact in our Christian faith, the loss of which severs the very nerve of Christian service. The purpose of Christ's coming into the world is clearly revealed in this same Scripture passage. But before giving attention to that, let the mind be renewed in the truth that in the fullness of time God sent forth His Son. This is fundamental and basic. It was the Father who sent and the Son who came.

Modernism does not confess or acknowledge Christ to be the Son of God but only a man, having the largest

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measure of the divine in him ever experienced by any mere man. In other words, modernists have a Christ who comes up from humanity and not one who comes down from God. The leading modernist paper, *The Christian Century*, in its issue of August 13, when discussing the Christian Endeavor movement referred to "whole sections of its membership" as being under "the deadly blight of Fundamentalism." Fundamentalism as a movement is not infallible, but fundamental truth such as that which we are now considering in this passage of Scripture, is infallible and apart from it there can be no Christian faith worthy of the name.

The purpose for which Christ came as stated in this Scripture lesson will inspire us to serve Him. According to verse 10 He came to be "a propitiation for our sins." By that propitiatory offering which He made, every righteous requirement was met and every obligation involved in our sinning was settled. A heart knowledge of this begets love for Him who so loved us as to give Himself for us and it becomes the very main-spring of Christian service. According to verse 9, He came "that we might live through him." Not only do we have forgiveness of sins because of the propitiation at Calvary, but also eternal life through union with Him in His resurrection. A third step is indicated in verse 14 where we read that "the Father sent the Son to be the Saviour of the world." The salvation of Christ is more than deliverance from sin. It is more than the reception of the new life. It involves power and progress. It includes the great qualities of hope, love, joy, courage and faith. It is a salvation worthy of the God who designed it, the Christ who wrought it out, and the Holy Spirit who applies it to the hearts of believers. A renewed consciousness of the reality and power of these truths will enable us to translate Christmas into a time of service for our Lord.

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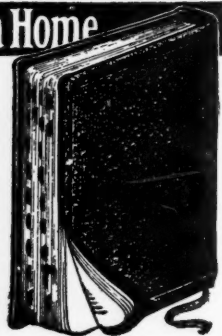
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Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. LaSalle St., Chicago.—Editors.

RECOGNITION IN HEAVEN

W. M., Hazelhurst, Miss.

Question: Please give Scripture to prove the recognition of one another in heaven.

Answer: We know of no texts which specifically so teach, but of the fact there can be no reasonable doubt. What would a city or a home be like if the inhabitants could not know each other? How could heaven be a place of bliss, if every person met were a stranger?

THE TRIBES OF ISRAEL

B. B., Arbela, Mo.

Questions: (1) Which tribe of Israel was first destroyed? (2) Which tribes were saved and which were lost? (3) What tribe was entirely destroyed for worshipping idols?

Answers: (1) The kingdom of Israel was first destroyed, but we do not know which tribe of that kingdom. (2) None were saved from captivity, but no tribe as a whole returned from captivity. (3) Probably you have in mind the tribe of Benjamin, most of whose men were destroyed, but for a different cause (Judges 20:1-6).

BAPTIZING FOR THE DEAD

E. V. L., Edenwold, Sask.

Question: What is the meaning of being baptized for the dead (1 Cor. 15:29)?

Answer: Paul is arguing for the resurrection of the body. We quote Sir Robert Anderson: "Baptism symbolized death with Christ; what meaning has it then if there is no resurrection? For if Christ was not raised, our oneness with Him in death points only to the tomb." The meaning seems to be, what is the use of being baptized at all if Christians who die are not to be raised from the dead as Christ was?

THE TEN COMMANDMENTS

J. A., Muskegon, Mich.

Questions: (1) Is it correct to restrict the "Law of Moses" to the ten commandments? (2) Why does the numbering of the ten commandments vary?

Answers: (1) Not correct. (2) There are three methods of dividing the verses in Exodus 20 into the ten commandments: (a) verse 2 the first, according to the Jews, verses 3-6 the third, and verse 17 the tenth; (b) according to the Greek and Reformed churches, verse 3 the first, verses 4-6 the third, and verse 17 the tenth; (c) according to the Roman and Lutheran churches, verses 3-6 is one commandment and verse 17 contains two commandments. The second method seems to be the correct

November, 1925

one," and has the support of Josephus and Philo.

SCRIPTURE TEXTS EXPLAINED

D. E., Fountowns, Nigeria, Africa.

Question: Will you please explain the following passages of Scripture? Genesis 19:26; 6:2; Isaiah 9:5; Proverbs 22:27; 1 Corinthians 3:15.

Answers: Genesis 19:26:—The changing of Lot's wife is not parable, as you ask, but fact. In some way her body was covered with salt, and thus she perished.

Genesis 6:2:—"The sons of God" were either descendants of the godly line of Seth, or else fallen angels in human form.

Isaiah 9:5:—This too seems to be terrible fact, instead of parable.

Proverbs 22:27:—Why should anyone so get into the power of the creditor?

1 Corinthians 3:15:—If a man is built upon Christ, the sure foundation, he shall be saved even though his life-work prove worthless.

THE ACCEPTABLE SACRIFICE

J. T., South Pasadena, Calif.

Questions: (1) Why did God accept Abel's sacrifice and reject Cain's? (2) Is there any Scripture to prove the immortality of the soul? (3) Is Melchizedec the name of a person or an order? (4) What is the difference between a postmillenarian and a premillenarian?

Answers: (1) Because the only way for a sinner to approach God is through the sacrificial death of a substitute. Cain must have known this (Gen. 4:3-6; Heb. 11:4; 1 John 3:12). (2) See such references as Genesis 1:26; Ecclesiastes 12:7; 3:21; Luke 22:37, 38; 23:43; 16:23, 24; Philippians 1:23, 24. (3) The name of a person (Gen. 14:18-20). (4) Chiefly that the former does not look for the return of Christ in judgment until after the millennium, while the latter expects Him to return in order to establish the millennium.

IMPOSSIBLE TO SIN

E. L. G., Mexico, Ind.

Question: Please explain 1 John 3:9.

Answer: "Commit" is better rendered "practice." This places the emphasis upon the life, rather than upon a single act. The divinely implanted life in us is opposed to sin. That is, sinning is not compatible with the Christian's new nature. It is not the disposition of the "new man." In Christ we died; now if we sin it is contrary to the spirit of Christ who is within us (Gal. 2:20). It is the "old man," as opposed to the "new man" (Rom. 7:20; Eph. 4:22-24). Since there is no sin in Christ, then to

the extent that we abide in Him we shall not continue in sin (1 John 3:5, 6).

SINLESS PERFECTION

A. M., Grant, Mich.

Question: Do Christians here upon earth attain a state of sinless perfection? Please explain Romans 6.

Answer: See answer to E. L. G. in this issue. 1 John 3:9 would seem to teach sinless perfection. But it is quite impossible to harmonize that interpretation of the verse with the plain teaching of Scripture elsewhere. As to the sixth chapter of Romans, verses 11-14 have a bearing upon this matter. What they teach, however, is not sinlessness, but the restraint of sin. The possibility of sin is recognized, but it must not be permitted to "reign" in us. We are to reckon ourselves dead and unresponsive to it. We are to live unto God, rather than unto sin. If we refuse to obey sin, then we have dominion over it. We are conquerors through Christ. Sin is still with us, but it is not proper to yield to it, for now we are new creatures in Christ. We are no longer servants of sin, but servants of God.

EXTREME LITERALISM

P. S. K., Urbana, O.

Question: Are the commands in Matthew 5:29, 30 to be taken literally?

Answer: The language certainly never was intended to teach fanaticism or physical mutilation. A person may pluck out his eye (v. 29) or cut off his hand and be just as much a sinner as before. Sin does not reside in our members, but in the disposition and will. The eye or the hand are only instruments of sin. Our Lord is picturing an extreme case, one not likely to happen. But if a member sin habitually, it is better to lose it than to lose one's soul. However, no member of the body can sin habitually, if the body is under control of the indwelling Spirit.

BRIEF MENTION

C. E. C., Atlanta, Ga.

We believe that the brothers and sisters of Jesus mentioned in Mark 6:3, 5 were blood relations.

J. A. T., Boat, Ky.

The animals mentioned in Leviticus 7:24; 17:15 and 28:8 died by accidental death or were killed by wild animals.

G. D. W., East Liverpool, O.

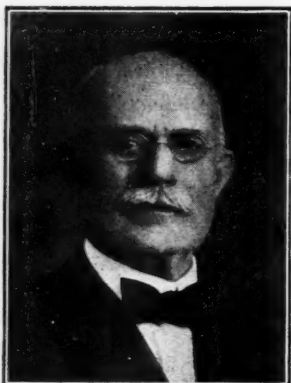
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W. A. H., Harrisburg, Ark.

The meaning of Matthew 24:19 seems to be that in that time of unparalleled tribulation young mothers will suffer the greater hardships, having their babes as well as themselves to care for.

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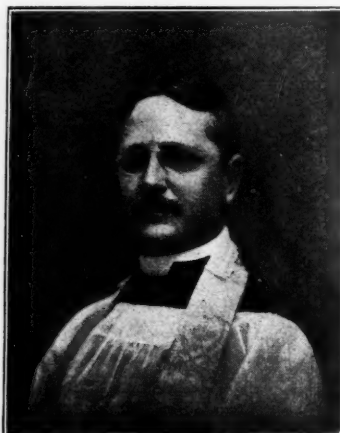
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International Sunday-school Lessons

P. B. Fitzwater

November 8

Paul's Farewell at Miletus
Acts 20:18-38

Golden Text:—"Ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."—Acts 20:35.

After the uproar at Ephesus, the Jews laid wait for Paul to destroy him. This plot obliged him to retrace his steps through Macedonia instead of a more rapid sea voyage. He tarried with the disciples at Troas, meeting with them around the table of the Lord, and speaking words of encouragement to them. In order to be at Jerusalem on the day of Pentecost, he did not go to Ephesus, but sent for the elders of the church at Ephesus to meet him at Miletus. The analysis of his address has been so well made by Dr. Stifler that it is substantially reproduced here.

I. Paul Reviews His Three Years' Ministry at Ephesus (vv. 18-21).

1. The Spirit of His Ministry (v. 19).

(1) He was humble, "serving with all humility of mind." This is characteristic of every true minister of Christ.

(2) He was tender, working for them in tears.

(3) He was faithful in the face of trials which befell him because the Jews were lying in wait for him.

2. The Diligence of His Ministry (vv. 20, 21).

(1) He made known everything which was of profit unto them. This every true minister or teacher will do. Nothing salutary will be kept back.

(2) He taught both in public and in private. A minister's work is not done when his pulpit ministrations are over. The effectiveness of his public work is sometimes determined by his touch with the people in their homes. The same is true of a Sunday-school teacher.

(3) He neglected no class, whether Jews or Greeks. The Christian minister must be exceedingly careful lest he have favorites. Partiality on the part of a minister will most surely destroy his usefulness.

3. The Theme of His Ministry (v. 21).

This was repentance and faith. This is still the theme of true ministers. Men and women need to repent of their sins and believe on the Lord Jesus Christ.

II. Paul Presents the Present State of Things (vv. 22-27).

Having given a retrospect of his ministry, he points out clearly the present state of things.

1. His Immediate Purpose (v. 22).

This was to go to Jerusalem. The constraint of the Spirit moved him to go forward though he did not know the things that should befall him there.

2. The Shadows Lying Across His Path (v. 23).

November, 1925

Though bonds and afflictions awaited him, he went forward to his work with undaunted courage. The minister, who is doing his Lord's will, can go forward with confidence knowing that whatever befalls him will be within his Father's will.

3. His Fixed Purpose (v. 24).

This was to complete his ministry, which was to testify the gospel of the grace of God which he had received from the Lord Jesus Christ. This he was determined to do at whatever cost, even the giving up of his life.

4. A Sorrowful Prediction (v. 25).

This was that they among whom he had labored should see his face no more. There is a tie formed between those who have labored together in the Lord which is hard to sever. Parting in this circumstance gives inward pain.

5. He Leaves No Debt of Obligation Behind (vv. 26, 27).

He was pure from the blood of all men. The reason he could say this was that he had not shunned to declare the whole counsel of God. Happy would it be if all ministers and Sunday-school teachers could conscientiously say this.

III. Paul Sets Forth the Ephesian Elders' Responsibility (vv. 28-35).

1. Motives to Duty (v. 28).

(1) They received their call and commission directly from the Holy Spirit.

(2) The flock for which they must care was purchased with the precious blood of Christ.

2. Perils Ahead (vv. 29, 30).

(1) Grievous wolves would enter the flock and mercilessly devour them.

(2) False teachers would arise from among their number. The church's most deadly foes are the unfaithful ones within.

3. Incentives to Watch (v. 31).

Paul's own example. For three years he watched night and day with tears.

4. He Commends Them to God, and His Word (v. 32).

He knew that this Word was able to build them up.

5. He Was Unselfish in His Service (vv. 33-35).

(1) He did not covet any man's silver, gold or apparel. This is a lesson which needs to be learned today by ministers and Sunday-school teachers.

2. He labored with his own hands and taught.

IV. Paul's Prayer (vv. 36-38).

Having spoken these words he knelt and prayed with them all. They all wept sore and fell on Paul's neck and kissed him. They knew that this was to be their last sight of him.

November 15

Paul's Arrest in Jerusalem
Acts 21:18-23:22

Golden Text:—"If any man suffer

as a Christian, let him not be ashamed."
—1 Peter 4:16.

I. Paul's Vow (21:18-26).

Upon Paul's arrival at Jerusalem representatives of the church there gave him a most cordial reception. In order that the brethren in Jerusalem might graciously receive him, it was proposed to him by the elders that he take a Jewish vow to prove that he was in no way opposed to the law. The effort was to remove prejudice. They recognized that such an act would in no way compromise or involve the Gentile brethren. Furthermore this would not compromise his own principles of action, viz., to the Jews he became a Jew, and to the Gentiles, a Gentile; all things to all men in order to gain them for Christ. If such a vow had been imposed as a condition of salvation he would not have dared to comply. We should be willing to conform to the decision of those for sake of conciliation unless principles be involved.

II. Paul's Arrest (21:27-40).

How far this act conciliated the Jews we are not told, but it only enraged the unbelieving Jews causing them to resort to mob law. These maddened Jews on the basis of a supposition seized him and dragged him from the Temple and beat him mercilessly, intending to put him to death. Paul was rescued from the mob by the Roman guard. The chief captain, not being able to get any information from the howling mob, bound Paul and started for the castle. In order to protect him from the murderous frenzy of the mob, the soldiers lifted him upon their shoulders and bore him up the stairs, thus shielding him from their hate. Paul kept himself under control, and politely asked permission of the captain to speak to the people. When he addressed him in Greek and quoted his Roman citizenship, the captain granted his request.

III. Paul's Defense (22:1-27).

Paul's chief concern was not his own safety. He used this last opportunity to witness unto them of Christ.

1. His Claim for a Rightful Hearing (vv. 1-3).

(1) His Birth (v. 3). He was a Jew born in Tarsus, a city of no mean reputation.

(2) His Education (v. 3). He was educated in a school under the tutorship of Gamaliel and instructed "according to the perfect manner of the law of the fathers."

(3) His Zeal (v. 3). He was as zealous toward God as those Jews who were trying to destroy him.

2. His Attitude Toward Jesus (vv. 4, 5). "I persecuted this way unto the death," so that his attitude was one of hatred as was that of the Jews. He appealed unto the high priest as to a witness of this.

3. How His Attitude was Changed (vv. 6-16).

This change of attitude was brought about by the intervention of God. While on his way to Damascus with authority to bind the Christians at Jerusalem to be punished, he was smitten to the ground by a light from heaven, and the voice

of the Lord said, "Why persecutest thou me?" When Paul inquired as to what he was to do, he was told to go into Damascus where he would be told what to do. Ananias was sent by the Lord to him to make known His will.

4. The Lord Commissioned Him to Go to the Gentiles (vv. 17-21).

It was not of his own will that he preached to the Gentiles, but by the Lord's direct commission.

IV. Paul Before the Sanhedrin (23:1-10).

The Roman officer, in order to learn why Paul was arrested, commanded the chief council to assemble, and brought Paul before them. This shows that there was an effort to give justice to Paul made by the Romans, which was entirely lacking in the highest religious body of the Jews. Ecclesiastics often resort to schemes which heathen courts would disdain.

1. Paul's Earnest Look at the Council (vv. 1, 2).

This was a solicitation of their honor to give him a fair hearing, and also a look of conscious integrity and unflinching courage. He protested that his behaviour as a persecutor of the church, and a preacher of the gospel had been in keeping with the highest principles of national integrity.

At this the high priest ordered that he be smitten on the mouth. This was conduct ill in keeping with the head of the highest religious tribunal.

2. Paul's Stern Rebuke of the Head of the Council (v. 3).

"God shall smite thee, thou whited wall." This was a just sentence, no doubt directed by the Lord. Paul shows that he had the highest respect for the office, but the man now occupying it was not worthy of it.

3. Paul's Appeal to the Pharisees (vv. 6-10).

Seeing that he could not get a fair hearing, and perceiving that the body before him was made up of Pharisees and Sadducees, he appealed to the Pharisees hoping to get their attention, for his preaching had something in common with their belief.

V. The Lord Stood by Paul (v. 11). He was in great need of grace to sustain him. He may have begun to question the wisdom of his going to Jerusalem, but this assured him that his course was right, and thus comfort was brought to him. With heaven's approval he was nerved for the trial which awaited him at Rome.

VI. The Conspiracy to Kill Paul (vv. 18-22).

More than forty men banded together for the purpose of getting Paul out of the way. They placed themselves under a curse to abstain from eating and drinking until they had murdered him. God defeated their plan without a miracle.

November 22
Paul Before Felix
Acts 24:1-27

Golden Text:—"Herein do I exercise myself, to have always a conscience void

of offence toward God, and toward men."—Acts 24:16.

I. Paul Accused (vv. 1-9).

Paul was now in the hands of Felix who determined to hear his case after his accusers had come from Jerusalem. Ananias, the high priest, and elders came with Tertullus, perhaps a Roman barrister who formally made the accusation according to Roman law. He began with flattery. He gave Felix the fullest praise, when he and all the people knew that he lied, for Felix was one of the worst governors, destitute of morals and justice. But the Jews were willing to fawn and lie to their hated ruler when they had the hope of accomplishing their murderous purpose touching God's minister.

1. A Pestilent Fellow (v. 5).

This would indicate a fellow utterly base and corrupt—a plague. This part of the charge doubtless grew out of Paul's stern rebuke of the high priest at the time when he ordered him smitten on the mouth at Jerusalem.

2. An Inciter of Rebellion, a Mover of Sedition (v. 5).

This they hoped would bring him into conflict with the Roman power. To us now this seems a trifling charge, but it displays considerable cunning.

3. That He was the Ringleader of a Sect, a Schismatical Party, a Heretic (v. 5).

This was designed to throw contempt and suspicion upon the Christians, thinking by this means to bring Paul into deeper trouble.

4. That He Had Profaned the Temple (v. 6).

In this charge we see the wickedness again in that they wilfully suppressed facts.

II. Paul's Defense (vv. 10-21).

This is a splendid example of the strength and dignity of a man whose life is controlled by a noble purpose, and who has nothing to conceal, and will not distort or suppress facts.

1. Paul's Frankness and Courtesy (v. 10).

Flattery is entirely wanting. He gave recognition of the fact that Felix had been ruler of this people long enough to be able to judge justly as the habits and ways of the Jews were familiar to him; and then in a dignified manner assumes that Felix will render a just decision based on the facts of the case.

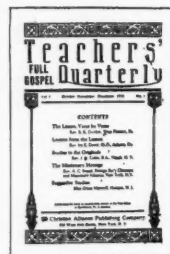
2. The Charge of Sedition Denied (vv. 11, 12).

He flatly and scornfully denied this charge showing its utter falsity since the time was too short, it being but twelve days since he went to Jerusalem, and half of that time had been spent as a prisoner of the Romans. His conduct while there disproved it. He disputed with no man in the Temple, nor did he make any attempt to incite the people in the city or in the synagogue. He challenged proof of their accusations. Since there were no witnesses to prove the charge, there was nothing more to be done.

3. The Charge of Heresy (vv. 14-16). This he met by a concession and a

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denial. He admitted that he was of this "way" which they called heresy, but denied that Christians were schismatics. He showed clearly that his actions were in keeping with the Hebrew religion.

(1) He worshiped the same God (v. 14).
(2) He fully believed in the same Scriptures (v. 14).

(3) He had the same hope of a coming resurrection of the dead (v. 15).

He declared that he had as the principle of life a conscience void of offense before God and man. It should be carefully observed that Paul did not declare that he practiced all things in the Scriptures. Some things are true which are no longer in force. He believed all that was in the Bible and was able to apply its intentions.

4. The Charge of Sacrilege or Profanation of the Temple (vv. 17-21).

This charge he refuted by showing:

(1) That he had come all the way from Greece to worship at the feast (v. 17). It was folly to accuse a man of profanation under such circumstances.

(2) That he did not come up empty-handed but had brought alms for his nation (v. 17).

(3) That there were not competent witnesses present to testify as to his behavior in the Temple (v. 19).

(4) By challenging his enemies to testify as to his conduct in the council (v. 20). Surely a charge without witnesses could not be sustained.

III. Felix Trembles Before Paul (vv. 22-27).

This is a sort of a sequel to the trial. Wicked as Felix was, Paul's manner somehow won his favor, though he did not release him. His sentence was "indulgent imprisonment," which kept him free from his enemies while under Roman protection. Felix sent for Paul that he might hear of Christ from him. Paul behaved himself aright before these sinners in high life. He reasoned of righteousness, self-control and of judgment to come before Felix and his sinful wife with such power that Felix was terrified, and declared that he would hear Paul further at a convenient time.

November 29
Paul Before Agrippa
Acts 25:1-26: 32

Golden Text:—"I was not disobedient unto the heavenly vision."—Acts 26:19.

More than two years had elapsed since Paul had been tried before Felix, during which time Jewish hatred for him had not abated. As soon as Festus, the new governor, went to Jerusalem he was besieged with accusations against Paul. His accusers desired that he be brought to Jerusalem for trial, intending to lie in wait and kill him on the way. Festus refused their request, but agreed to give them an opportunity to accuse Paul if they would go down to Cesarea. They were unable to prove anything against him. Festus, willing to please the Jews, proposed to send him to Jerusalem for trial. Paul rebuked Festus for this, declaring that he knew very well that he was innocent. Seeing that it was impossible to get justice before Festus,

Paul made use of his right as a Roman citizen and appealed to Caesar. Knowing that it was impossible to get justice, and to go to Jerusalem meant death, he made use of the radical step of appealing to Rome. This surprised Festus. His failure to release an innocent man placed him in an awkward position, for he could give no explanation as to why an innocent man should go to Rome for trial. He consulted his council as to what to do, but since the Roman law gave every man the right of appealing to the emperor, there was nothing left for him to do but to grant his request.

I. Paul Before the King (25:13-27).

The occasion of his appearing before Agrippa was the visit of Agrippa and Bernice to Festus. Upon their arrival they expressed a desire to hear Paul, whereupon Festus told them of his perplexity. So it was arranged that Paul be brought before them for examination. Before a dignified assemblage he was permitted to make his defense (25:23). It made no difference to him for he must witness to both small and great. The gospel should be preached to all regardless of wealth or station in life.

II. Paul's Defense Before Agrippa (26:1-27).

1. The Introduction (vv. 1-3).

He expressed his delight that he now could speak and tell his case to one who was able to follow his line of argument, for Agrippa was an expert in questions concerning the Jews; but most of all he was now happy in that he could witness to him of the Saviour, and perhaps lead him into the light of God.

2. His Manner of Life (vv. 4-12).

This he showed had been in strictest accord with the most rigid sect of Jews. He possessed the same hope, i. e., that of a coming Deliverer, and reminded them of the fact that formerly he was most bitterly opposed to Christ as his zeal would prove. These facts made the

change from a persecutor to an ardent advocate all the more remarkable.

3. His Supernatural Conversion (vv. 13-15).

Jesus Christ appeared to him on the way to Damascus and revealed Himself to him.

4. Jesus Christ Commissioned Him for His Work (vv. 16-18).

He was sent unto the Gentiles:

(1) To open their eyes so awfully blinded.

(2) To perform the blessed work of turning them from darkness to light.

(3) To turn them from the power of Satan unto God.

(4) That they might receive forgiveness of sins.

(5) That they might obtain an inheritance among the saints.

5. His Consecration (vv. 19-23).

As soon as he received his commission, he obeyed. Every man should instantly obey the call of God and devote his life to the carrying forward of the work entrusted to him. To obey is to be blessed; to disobey is to suffer. The vigorous prosecution of his work brought him into conflict with the Jews for which they sought to kill him. Vigorous prosecution of the Lord's work will issue in suffering (2 Tim. 3:12).

6. The Interruption by Festus (v. 24).

Seeing how thoroughly in earnest Paul was, Festus attempted to account for it by calling him a crank, attributing it to the ravings of an unbalanced mind.

7. Paul's Appeal to Agrippa (vv. 25-27).

Still maintaining his courage, he appealed to Agrippa's knowledge of the work of Jesus and of the prophets, for they have an intimate connection. He was anxious to have Agrippa act on the knowledge which he had.

III. Agrippa Almost Persuaded (vv. 28-32).

Whether Agrippa's answer was a contemptuous sneer or not, it is quite evident that his soul was wrought upon.

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He saw the claim of Christ upon him but was unwilling to yield. Sad, indeed, that a man should be so near to eternal life, and yet be lost. Paul took Agrippa seriously. His heart longed that Agrippa, and all concerned, would accept Christ and be saved. He desired that all might have the salvation of Christ but would spare them of the bonds which he bore.

December 6

Paul's Voyage and Shipwreck Acts 27:1-44

Golden Text:—"Be of good cheer; it is I; be not afraid."—Matthew 14:27.

I. The Voyage (vv. 1-20).

1. The Ship (vv. 1-6).

It was a vessel of Alexandria sailing from Myra to Italy.

2. The Company (vv. 1, 2).

Two of Paul's friends, Aristarchus and Luke were permitted to go with him. Besides these three there were 273 in the ship (v. 37).

3. The Storm (vv. 7-20).

The ship made little headway on account of unfavorable winds. Paul advised that they winter in the fair havens (vv. 9-12), but his advice was unheeded. The gentle south wind deceived them so they loosed from Crete only to be overtaken by the tempestuous wind called Euroclydon. They did everything possible to save the ship; they took up the boat which was towed behind; they bound great cables around the ship to strengthen it for the storm; they lightened the ship by bringing down from the masts and

rigging everything that was superfluous, and finally the cargo and tackling were thrown overboard. All this seemed to be of no avail so that all hope of being saved was removed. It seemed that wicked men and material forces were combined to prevent the great apostle from reaching Rome. However, this was only apparent for these very experiences were overruled by God to bring good cheer and salvation to many on the way.

II. Paul's Serene Faith (vv. 21-26).

To a man who does not know God, the failure of the sun and stars to shine for many days, the fading of all hope is natural; but to the man of faith, hope still burns brightly. God is just as near to His own in the midst of a stormy sea as in their quiet homes. Those who are sent forth on His errands are just as safe there as at home. If we are on the way of obedient service His angels will find us in the darkest storm. Observe Paul's behavior:

1. His Rebuke for Their Failure to Heed His Advice at the fair havens (v. 21).

This was not a mere taunt, but a reference to the wisdom of his former advice, urging them to give him a more respectful hearing. Paul's soul was too magnanimous for him to sit back and say, "I told you so," or to hold his tongue now because they did not hear him before. His great concern was that they hear him now.

2. Bids Them Be of Good Cheer (v. 22).

He inspired them with hope.

3. He Promises Them Safety (v. 22).

Though the ship would go to pieces, every man's life would be saved.

4. The Source of His Information (vv. 23, 24).

The angel of God had revealed it unto him. There is no darkness of storm that can shut out the angels, God's ministering servants, from those who believe and obey.

5. The Reason of Paul's Calm Faith (v. 23).

"Whose I am, and whom I serve." God can and will take care of his own property (John 10:28, 29). Those who have been redeemed by the blood of Jesus are not their own, but God's property. Paul was not ashamed to boldly confess his faith in God, and own that he was God's servant. Only those who in the day of calm have surrendered to the Lord, and faithfully serve Him, can in the midst of the most violent tempest lie back upon God's strength. Such confidence can only come from abiding fellowship with Him. True religion expresses itself in bold confession. Wherever we are we should feel it incumbent upon us to confess Christ.

III. The Ship's Crew All Safe on Land (vv. 27-44).

This was exactly as the Lord had said. We can rest assured that all God has spoken will come to pass even though there be a broken ship, brutal soldiers and a perfidious crew. His promises are immutable and certain. Aside from the fulfilment of God's promises, the most important part of this section is the splendid sanity which characterized Paul's

action on the way. As the ship was nearing the land, extra vigilance was required lest it be dashed upon the rocks. Under these conditions three things marked his sanctified common sense:

1. His Vigilance Detected That the Sailors had Planned to Escape (v. 30).

He knew how much they would be needed presently, and at once took steps to prevent their escape. He went straight to the man in charge and said, "Except these abide in the ship, ye cannot be saved." Why should he make such a declaration when God had said that all should be saved? Why did he not sit down and say, that since it is God's decree that they should be saved, there was no use of them doing anything. It was because he was not one of those foolish men who ignore human agency. He practiced the truth that genuine reliance upon God is the all-powerful incentive to human action. God's decree always includes the means for their accomplishment.

2. He Got Them to Take a Substantial Breakfast (v. 34).

He had the good sense to look after that which was necessary. It was no time to talk to these men about their souls for their bodies needed immediate attention.

3. He Gave Thanks to God (v. 35).

This he did in the presence of them all. His prayer for that meal had more effect upon the people than his preaching would have had. The divine method of administering is God overruling while men trust Him and act. A vigorous faith always manifests itself in reasonable action.

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CONDITIONS IN CHINA

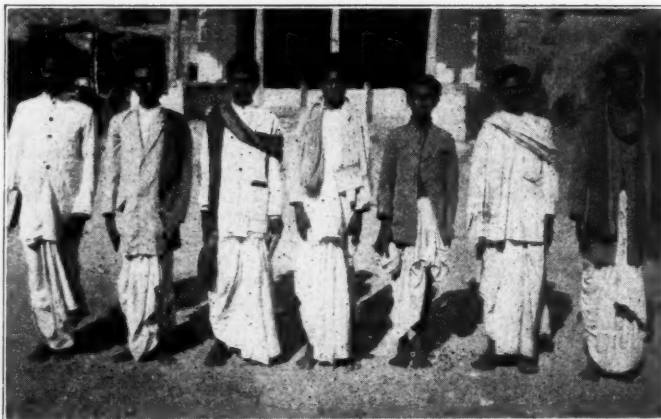
While the situation in China growing out of the Shanghai disorders last May cannot be said to have become graver, yet it is also true that it has not cleared up, and the prolonged strain is telling seriously upon both native and foreign business interests and is greatly hindering missionary work. Practically all foreign missionaries in the two southern provinces of Kwantung and Kwangsi have been compelled to leave their fields, and the same is true of groups in a number of smaller areas in other parts of China. Pernicious propaganda against foreigners is everywhere being carried on, with the effect of poisoning the minds of multitudes of the ignorant people against the missionaries, who are wickedly misrepresented as being the tools of foreign governments in aggressive designs upon China. Since the anti-foreign agitation has been directed in particular against the mission schools, the latest mail advices from China indicate that a considerable number of these schools would very likely not be able to re-open after the summer vacation.

There are some very serious aspects of the present condition of affairs from the missionary viewpoint as well as the political, about which more will probably be said in the next issue of the MONTHLY. Meanwhile it is of the utmost importance that unceasing prayer be offered for the protection of the missionaries and their work, for the loyalty of the Chinese Christians to Christ and their spiritual leaders, and for wisdom and grace to be given those in authority to bring about an early adjustment of the present unhappy situation for the highest good of China and the furtherance of the gospel throughout its borders.

CHINESE HOME MISSIONS

Among the many evidences of the fine development of the Christian church in China perhaps the greatest of all is the formation of the Chinese Home Missionary Society with the aim of extending the gospel to the remotest and most neglected parts of the great republic. This society held its sixth annual meeting in Nanking in July. Encouraging reports were given of its work in two of the farthest extremities of China, name-

ly, the southwestern province of Yunnan and the northeastern province of Manchuria. In the former province the society has six workers on two stations, and a third station is about to be opened. In the Heilungkiang field of northern Manchuria, it has nine stations each manned by one worker, the entire work being supported by the Chinese Christians in other parts of Manchuria. The next objective of the society is to open work in the vast unoccupied field of Mongolia. Special contributions are being received for this purpose and it is hoped that the fund will soon be large enough to justify the beginning of work there. Surely such a movement is cause for special rejoicing and praise to God.



Native Gospel Workers in India

These are seven among the twenty-three young men comprising the present training class for evangelists in the Telugu Village Mission, South India. Pray for them and also that God will call out, empower and thrust forth many more such laborers into the ripe harvest fields.

It should be backed by a volume of believing prayer.

WHERE SOULS ARE WAITING FOR THE GOSPEL

The Telugu Village Mission, South India, reports rich blessing throughout the year just ended. Eight new stations have been occupied and 357 new converts baptized, while 301 other converts are still awaiting baptism. In the Bible training school 23 young men are preparing for Christian service. The churches have made marked advance toward self-support.

The call of the surrounding villages is a loud challenge. At least fifty villages are pleading for a Christian teacher, one large village having made eight requests within six months. The following is a sample of the petitions continually received: "We are ninety-five families. No one has ever yet come to

our village to preach Jesus the Saviour. We have never heard about this salvation. We are willing to give up our sinful ways, and we request you to send us a teacher to lead us and our children into the way of salvation." Signed by seven village elders.

WHEN POLITICAL TROUBLE AIDS THE GOSPEL

Mr. and Mrs. William M. Strong have for some time been carrying on a fruitful work among soldiers in Tacna, northern Chile, S. A. Now the plebiscite which has been arranged to settle the rival claims of Chile and Peru as to the possession of the Tacna-Arica area has brought a great influx of new civilians. Chile has been sending up shiploads of "old residents" to swell the Chilean vote, so that the sleepy old town of Tacna has become for the time a place of crowds and bustling activity. The soldiers' hall is crowded with all sorts of newcomers, and the opportunity for gospel preaching, distribution of literature and personal work is increased.

Mr. Strong recounts some very interesting cases of prodigals who have drifted in and found the Saviour, and others whose bitter Roman Catholic prejudice against the gospel message is giving way to interest and conviction. He longs for reinforcements to take fuller advantage of this unique but brief opportunity.

THE MISSIONARY OUTLOOK IN TURKEY

It is well known that the World War struck a terrific blow at missionary work in Turkey, and for a time almost paralyzed operations. The American Board, which has all along been the great agency in that field, has lost nearly thirty missionaries by death since 1914, and the war cut its missionary force in two. Even up to a little more than a year ago 90 per cent of its churches, all eight of its colleges and five of its ten hospitals were closed. Its property loss through the war was close upon \$3,000,000.

With such a dark background the following extract from a recent letter written by one of the secretaries of the American Board is most encouraging because of the improved conditions already brought about and the brighter outlook for the future: "Our old work was chiefly with the subject 'Christian populations.' They were driven out between the years 1915 and 1923. Slowly but definitely the mission has turned its face toward the task of reaching the

Moody Bible Institute Monthly

Turks, until now we have once more a thorough missionary organization with schools and hospitals covering a fairly large part of Turkey and engrossing the attention of some ninety missionaries. Nine out of eighteen former stations are re-occupied. The school enrolment, made up very largely now of Turks, is steadily increasing, and requests for the opening of new schools are numerous. The attitude of the Turkish government toward our institutions is friendly, provided religious instruction is not given in them. The new Turkish authorities have adopted the policy of secularizing all public institutions, and they demand that the missionary institutions shall

likewise be secularized. Regrettable as this restriction is, it nevertheless does not prevent the personal approach, and this is after all the most effective method of persuading individuals to accept Jesus Christ."

NEW MISSIONARY FIGURES FOR SOUTH AMERICA

The latest missionary statistics for the continent, compiled for the recent Congress on Christian Work in Latin America held at Montevideo last April, show a most gratifying advance over the previous figures issued by the Panama Congress in 1916. There are now 1,736

foreign missionaries in 365 residence stations, 2,006 native workers, 1,283 organized churches with 122,266 communicant members.

In Brazil, the "giant republic," the largest and best results have been realized. Perhaps the most encouraging feature there is the strong development of the native churches. There are now 255 such Presbyterian churches alone, entirely self-supporting and self-governing, with a membership of over 31,000.

Gratifying as these facts and figures are, it is to be appreciated that the missionary occupation of South America is still far from adequate. Large areas

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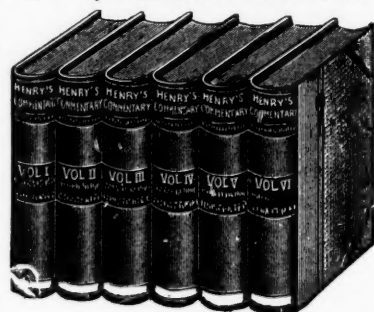
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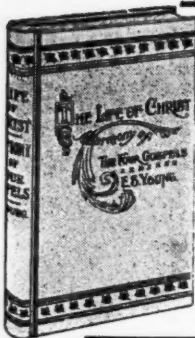
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| (7) WITNESSING FOR JESUS | (17) H'AVEN'Y RECOGNITION |
| (8) BEING SOCIAL TO SAVE | (18) USE IT, OR LOSE IT |
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| (10) DIVIDENDS OF CHRISTIANITY | (20) SAVED—WHY? |

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and populations are still unprovided for, while the prodigious task of reaching several millions of Indians in the far interior is barely begun.

FRESH RECRUITS FROM THE FRONT

A goodly number of new missionaries are being sent out this autumn to the various mission fields.

Because of the disturbed conditions in China, the August and September sailings of new missionaries under the China Inland Mission were cancelled, but acting under advice from China this mission is sending forth twenty-one new missionaries in October. Of these, eight are from the Moody Bible Institute. Their names are: Grace Fraser, Elsie Mae Buttles, Elsie Pottinger, Edna Lemmon, Annie E. Blair, Roger Howes, G. A. Sutherland, Arnold Strange. (The last mentioned may be delayed a little for physical reasons.)

The Sudan Interior Mission reports that of the fifty new recruits prayed and appealed for as this year's contingent toward the forward movement into the great Hausa territory, twenty-five have already been secured and are under appointment. Of these, nine are Moody Bible Institute students, who expect to sail in November. Their names are: Esther Anderson, Inga Otteson, Mary Haas, Esther Gladstone, Frances Mulder, Drusilla Fortier, Amanda Kruse, William H. Collins and W. A. Rowilson.

In addition to these larger parties, Miss Helen McCague, '23, sailed for Siam in September, under the Presbyterian Board, and Miss Huldah Youngberg, '24, is booked to sail for India in November, under the India Christian Mission.

While these facts are encouraging, one regrettable feature is to be noted, namely, the small proportion of men among the recruits. In the C. I. M. party of twenty-one only four are men, and in the Sudan Interior Mission party of twenty-five only ten are men. This is greatly to be deplored when the crying need, especially for the projected forward movement, is for strong and able men.

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STEPS IN CONVERSION

Luke 19: 1-10

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ONVICTION
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ONVERSION

He received Him joyfully. Have we?
—Fred S. Shepard.

A THANKSGIVING SERVICE

Acts 16:19-40

I. Held at an Unusual Place—

Inner Jail: "Thrust into the inner prison" (v. 24).

II. Under Unusual Circumstances—

1. United opposition of the multitude.
"The multitude rose up together against them" (v. 22).
2. Cruel treatment by the authorities.
"Laid many stripes on them" (v. 23).
3. Uncomfortable physical position.
"Made their feet fast in the stocks" (v. 24).

III. At an Unusual Time—

Midnight: "And at midnight Paul and Silas prayed, and sang praises unto God" (v. 25).

IV. With Unusual Power—

1. Foundations of prison shaken.
"And suddenly there was a great earthquake, so that the foundations of the prison were shaken" (v. 26).
2. Doors opened.
"And immediately all the doors were opened" (v. 26).
3. Prisoners' bands loosed.
"And everyone's bands were loosed" (v. 26).

V. Brought Unusual Results—

1. Conversion of jailor.
"Believing in God with all his house" (v. 34).
2. Release of Paul and Silas.
"Let these men go" (v. 35).

—A. McM.

KING DAVID'S PRAYER PROGRAM

Psalms 55:17

1. At the Evening—"Evening" (v. 17a).
2. At the Morning—"and morning" (v. 17b).
3. At the Noontime—"and at noon" (v. 17c).
4. At special times (Ps. 51:1-19).
—Earl L. Holliday.

THANKSGIVING

"O give thanks unto the Lord, for he is good, for his mercy endureth for ever" (Ps. 107:1).

1. Basis of Thanksgiving—*God*.
"O give thanks unto the Lord."
2. Bounds of Thanksgiving—*Eternal*.
"His mercy endureth forever."
3. Benefits of Thanksgiving—*God's Goodness*.
"For he is good."

—A. M.

A REVELATION OF THE LORD JESUS CHRIST

I. The Person of the Lord Jesus Christ.

1. He was a true man and had a complete human nature:
(a) A body of flesh and blood;
(b) A rational soul.
2. He was also the true God:
(a) Divine names; (b) Divine attributes; (c) Object of worship; (d) He required worship.
3. He was yet but one person.

II. The Work of the Lord Jesus Christ:

1. As Prophet He represented God before the people.
2. As Priest He represented the people before God.
3. As King all things shall be put under His feet.

—Ernest E. Loft.

NOW AND THEN

I. Now

1. We see through a glass darkly 1 Cor. 13:12.
2. I know in part 1 Cor. 13:12
3. Justified Rom. 8:30
4. No condemnation Rom. 8:1, 35
5. At home in the body 2 Cor. 5:6-8
6. The earnest of our inheritance Eph. 1:13, 14
7. Sons of God 1 John 3:2
8. Tears, death, sorrow, crying and pain Rev. 21:4
9. Suffering Rom. 8:18
10. Enduring temptation James 1:12
11. Saved from the guilt and power of sin Heb. 9:26, 28
12. Vile bodies Phil. 3:21
13. Full of faults Jas. 5:16; Jude 24
14. Having nothing 2 Cor. 6:10

II. Then

1. Face to face.
2. Know as I am known.
3. Glorified.
4. No separation.
5. Present with the Lord.
6. The fullness.
7. Like Him.
8. The former things are passed away.
9. Glory.
10. Receiving a crown of life.
11. From the presence of sin.
12. Glorious bodies.
13. Presented faultless.
14. Possessing all things.

—L. J. Derk.

THE THREE BIRTHS

I. Natural Birth:

1. Related to and resembles that of our ancestors.
2. Related to and resembles that of our brothers.

3. Flesh, not spirit (John 3:6).

4. For death, not life (Rom. 5:12; 1 Cor. 15:22).

5. Cannot be improved (John 6:63).

II. The Virgin Birth Necessitated:

1. By man's inability to help himself.
2. By man's inability to help anyone else.

3. Sinless Person needed. Could not be produced by natural means.

4. Redeemer must be God.

III. The New Birth:

1. By God's power.
2. Through our faith.
3. By the Holy Spirit.

—Lee W. Ames.

THREE DOORS

I. Personal Service.

John 10:9—"I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

1. The only entrance to the kingdom of God is through Christ. "I am the door."
2. The church has no other plan. Social uplift, though good in itself, is not salvation (Acts 4:12).

II. Individual Preparation.

Rev. 3:20—"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

1. The Essentials:

- (1) Hear His Voice.
Through His Word.
- (2) Open the Door.
To let Him into our lives.
- (3) Sup with Him.
To break the Bread of Life with Him will prepare us for His service.

III. Personal Opportunity.

Rev. 3:8—"Behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name."

1. The Open Door.

How often we think that the door is closed, when the truth is our eyes are closed through neglect of God's Word.

2. The Conditions:

- (1) "A little strength."
- (2) "Kept my word."
- (3) "Hast not denied my name."

IV. Personal Application.

1. Have we entered the first door?
2. Have we opened the second door?
3. Have we used the third door?

—F. B. Hoagland.

The Readers of this Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

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COME HOME THANKSGIVING

Are you coming home Thanksgiving? Your mother wants to know. She says the soft snow's fallen Where the cornfield used to grow.

And the rabbits in the orchard Have a way of hidin' round, You'd think they'd had camp meetin' From the tracks upon the ground.

The turkey's growin' fatter And fatter every day, I know he thinks Thanksgiving's Not very far away.

Now, children, there'll be plenty For every one and all, I've been thinkin' of your comin' Since early in the fall.

And if you'd treat us old folks In a proper kind of way, Just send to us a post card, saying: "Be home Thanksgiving Day," —Katherine M. Cleaver, in *Evangelical*.

THE ABUSE OF SACRED SEASONS

How many of us, forgetting God, turn our Thanksgiving into revelry, or into some channel of folly! Alas, today, while some are rendering thanks unto God from the heart, how many forget the high and holy privilege and turn this day of blessing into a day of cursing!

"Think of a Thanksgiving dance, a Thanksgiving smoker, or Thanksgiving theatricals, Thanksgiving feasting, Thanksgiving euchre parties, Thanksgiving football games—there is no thanksgiving in such things—they mock the word. To call it Thanksgiving is worse than a mockery—it burlesques the thought of Thanksgiving and turns the occasion into revelry. The thought of gratitude to God seems not to be in either their thoughts or hearts."

Who would believe that men and women who respect themselves and have any regard for the church of Christ, though themselves not Christians, could be induced to seize every special day which the church sets apart for high and holy purposes, to commemorate the great events in the world's redemption from sin, and then do everything they can to make a mock of the sacredness of the day?

We appeal to all honorable and fair-minded men and women to respect such days in the church calendar as "Thanksgiving," "Christmas" and "Easter"—if they must have days of revelry, to take some other days than those the church has set apart for the commemoration of the sacred events in its history.—*Herald of Gospel Liberty*.

"Oh, pity me this morning," R. C. Chapman once said to a friend, "I have such a load burdening me." "I am so sorry," the friend answered. "Yes," said Mr. Chapman, "but wait till you hear what my burden is—"He daily loadeth me with benefits." I also ought to be asking for sympathy under the same load.

Moody Bible Institute Monthly

PUBLIC PRAYERS

Ecclesiastes 5:2

In public let your prayers be brief
And to the point,
For many a meeting has been put
Quite out of joint
Because the prayers were vague and long,
And left scant time for hearty song
To rise to heaven.

(1 Corinthians 14:16.)

Use simple words, so that th' unlearned
Can say "Amen,"
And e'en the child may feel 'tis not
Beyond his ken:
And so alike from every soul
May rise to God, as one great whole,
The prayers of saints.

(2 Thessalonians 5:18.)

Forget not, too, that praise should blend
With every prayer;
Thank God for answers sent before
You ask His care
And guidance for the future days,
For thus God's will is done, when praise
And prayer unite.

—Ena Goodger, in *Life of Faith*.

JOSH BILINGS ON INFIDELITY

Impudence, ingratitude, ignorance, and cowardice make up the creed of infidelity.

Did you ever hear of a man's renouncing Christianity on his death-bed, and turning infidel?

Gamblers, nor free-thinkers, haven't faith enough in their profession to teach it to their children.

No atheist, with all his boasted bravery, has ever yet dared to advertise his unbelief on his tombstone.

It is a statistical fact that the wicked work harder to reach hell than the righteous do to enter heaven.

I notice one thing; when a man gets into a tight spot, he don't never send for his friend the devil to get him out.

I had rather be an idiot than an infidel; if I am an infidel, I have made myself one; if an idiot, I was made so.

I never have met a free-thinker yet who didn't believe a hundred times more nonsense than he can find in the Bible anywhere.

It is always safe to follow the religious belief that our mothers taught us—there never was a mother yet who taught her child to be an infidel.

If an infidel could only comprehend that he can prove more by his faith than he can by his reason, his impudence would be much less offensive.

Unbelievers are allways so redly anxious to prove their unbelief that they have thought they might be just a little doubtful about it themselves.

The infidel in his impudence will ask you to prove that the flood did occur, when the poor idiot himself can't even prove, to save his life, what makes one apple sweet and one sour, or tell why a hen's egg is white, and a duck's egg blue.

When I hear a noisy infidel proclaiming his unbelief I wonder if he will send for some brother infidel to cum and see him die. I guess not. He will be more likely to send for the orthodox man who engineers the little brick church just around the corner.

November, 1925

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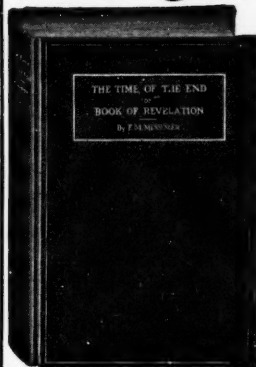
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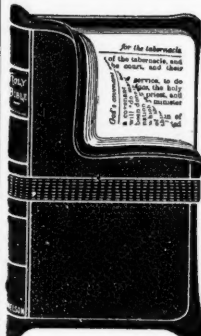
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AN ANSWERED PRAYER

I was night clerk in one of the best drug stores in the town of N—, says a writer in the *Christian Observer*. One evening at 11 o'clock I began to make preparations to retire to my cot behind the rear partition of the store, locked the front door and lowered the lights. I was just falling into a pleasant sleep when the night bell rang. I arose, waited on the customer, refixed the door and light, and returned to my room.

Before half an hour had passed, the bell rang again. I answered it, waited on the messenger, and again lay down.

Perhaps it was an hour later, when, once more, I was aroused by the bell. I was enjoying sound sleep, and by no means in a good humor admitted the boy, who thrust a prescription at me, saying, "Mother is very sick, please put up this medicine quick."

With sleepy eyes and ill humor I prepared the medicine, dismissed the boy, locked the door, and—was about to lower the gaslight, when I picked up the prescription to file it and, to my horror, discovered that I had made a serious mistake. A deadly poison was in that medicine.

What should I do? Overcome with shame and self-accusation, I paced the floor. Had I known the boy, or where the family lived, I should have followed to prevent the use of the medicine; but I knew not whence he came. I threw myself on my knees; with tears I confessed my sin of petulance, ill humor and neglect of watching or praying, pleaded with the Saviour not only to forgive my sin, but, somehow, to overrule my very mistake. I knew not how this could possibly be, but continued on my knees, scarcely knowing what I said; my prayer was more groaning in the spirit than anything else.

My prayer was interrupted by the violent ringing of the bell. I opened the door, and there was the boy. "Oh," he said, "I fell and broke the bottle; please put up the medicine again."

I almost fainted for joy. Before I put up the medicine again, I slipped into my little chamber, threw myself on my knees and just simply said, with tears of gratitude streaming down my face, "Lord Jesus, I thank thee." My prayer was heard and granted.

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WITNESS NEEDED

"Brother Philander," said a man to a deacon the other day, "don't you believe a man can be a good Christian without ever going to church or telling the world about it?"

"I expect so, if he thinks that way," answered old Philander. "The mountain are full of coal that has never been dug, and the sea is full of fish that have never been caught, and that's all the good it does the world."—*Christian Herald.*

* * *

WHEN PEOPLE SEEK THE CHURCH

In my boyhood a large frame church building was burned down in my native village. Although it had not been a very active church, it had a large membership, and there was much interest in the catastrophe. The fire occurred at night, and, as the building was large, it made an immense bonfire, and of course people flocked from far and near to see it. A member of the church said somewhat peevishly to a known skeptic who was in the crowd, "I never saw you come near this church before." "No," replied the other, "but then I never saw this church on fire before."

* * *

ALL OUR NEEDS SUPPLIED

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* * *

A HIGHER HAND

A little boy sat in front of his father and held the reins which held a restive horse. Unknown to the boy, the reins passed around him and were also in his father's hand. He saw occasion to pull them. With artless simplicity the child looked around, saying, "Father, I thought I was driving; but I am not, am I?" Thus it is often with men who think that they are shaping a destiny which a higher hand than theirs is really fashioning. They do their own will, but they also do the will of God. A stronger hand guides them; a mightier holds the helm of their vessel, and saves from rock and wreck. *Happy are they who quietly yield to the guidance of an almighty hand.*—*Way of Life.*

November, 1925

Evangelistic and Bible Conference Fields

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Dr. H. P. and Mrs. Dunlop are in their fifth meeting of this season. Their work has taken them to Colorado, Indiana, Missouri and Oklahoma.

Mr. and Mrs. John Imrie, singing evangelists, assisted in a series of special meetings at the First Baptist Church at Unionville, Mo.

The Morning Star Mission of Joliet, Ill., of which P. H. McCarthy is superintendent reports splendid results for their fall work. The work of the mission covers evangelistic, social service and community work.

Dr. W. A. Knapp, evangelist and Bible teacher of Westerville, O., conducted a three weeks revival meeting at the First United Brethren Church at Coffeyville, Kan., September 6-27. The Vinaroffs, gospel musicians, took full charge of the music. The campaign was clearly marked with fundamental preaching which produced lasting results. The church experienced a great spiritual feast and many souls were saved.

Evangelist Samuel B. Goff opened this season's work at the Asbury M. E. Church of Crisfield, Md. The work was richly blessed with many conversions and consecrations. In addition to the regular evening meetings, class and cottage meetings were held in the homes and large services in the afternoon were conducted for the children.

From Crisfield Dr. Goff and Mr. Raymond Bartlett, musical director, went to Hillsdale, N. J.

Leon Tucker and his Musical Messengers just closed a meeting at Des Moines, Ia. The attendance was fine and God poured out a great blessing on the campaign. Many persons accepted the Lord as Saviour. An evidence of the spiritual refreshing was the scores of young men and women who dedicated themselves, for the first time, to the Lord's service.

The party consists of Leon Tucker, speaker and Bible teacher; Edgar R. McLaughlin, soloist and secretary; Cora Belle Young, violinist and young women's worker; Mary Jean Miller, pianist; Robert Burns, marimbist, and Mrs. Noreen McLaughlin, director of prayer schools and chaperone.

The Johnston-Fisher Evangelistic Party have just closed a splendid meeting in Westfield, Ind. The attendance was unusually large and many decisions were made.

Evangelist T. M. Hofmeister closed a community revival campaign at New Holland, O. All the churches of New Holland co-operated in the meeting. A high spiritual standard was struck during the campaign. Souls were saved and many consecrations made.

Evangelist H. G. Hamilton of Warsaw, Ind., closed the month of September in Minneapolis, Minn., where he conducted meetings in the Pacific Congregational Church and the Baptist Tabernacle. During October he conducted campaigns at the Fourth Baptist Church and the Eline Baptist Church of that same city.

Evangelist Jay J. Pease has as soloist and director of music, for this season, Mr. Richard Nyburg. Their first campaign was with the Scribner Avenue Baptist Church of Grand Rapids, Mich. A special feature of this campaign was the organization of the laity of the church into personal workers' teams that canvassed the town before and after the meetings.

The Ham-Ramsey Evangelistic Party opened their fall work on Sunday, September 27, at Greenville, S. C. All the churches of the city were united in the campaign which was held in a mammoth tabernacle seating 7,000. The great building was reported to have been filled every night. A large choir assisted in the meetings under the direction of the chorister, William J. Ramsey with Earl S. Rodgers as pianist.

The Ham-Ramsey party have previously conducted campaigns in Sumter, Orangeburg and Laurens, S. C.

During the month of July and August the Detroit Council of Churches conducted its annual summer open air evangelistic campaign, with central meetings twice each day in the business section of the city.

The meetings were held at noon in Cadillac Square and at night across the street from the Book-Cadillac Hotel. The summary of the work done in the 647 meetings held was as follows: approximately 200,000 people reached; 2,000 requested prayer or professed conversion; 6,100 copies of the Gospels and 20,000 pieces of religious literature were given away.

The Rev. Willett S. Colegrove was the director of the open air work, Mr. Harry Dixon Loes was director of music and soloist, and Mrs. Colegrove served as accompanist.

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Church Department

Rev. William S. Dixon, gospel singer,
assisted in an evangelistic campaign at
Auburntown, Tenn. The meeting was
blessed with big crowds, and many souls
were saved.

After eighteen months in pastoral
work S. D. Goodale has returned to the
evangelistic field. He began the season
with meetings at Farber, Mo., September
9. From Farber he will go to Madison-
ville, Mo., for a three weeks meeting.

Mr. Jack Cardiff writes: "We are
having a fine time in a revival meeting at
the Barnum Baptist Church of Denver,
Colo. Last Sunday it was necessary for
the men of the church to erect a tent
beside the church to accommodate the
people. The attendance has been in-
creasing with every service. Forty-three
persons were saved during the first week.
We are contemplating great blessings
within the next two weeks."

EXTENSION DEPARTMENT NOTES

Dr. J. E. Conant, assisted by Harry
D. Clarke conducted a very successful
evangelistic campaign in the First Baptist
Church of Wheaton, Ill., during the
latter part of September and the first
two weeks of October. Dr. Conant's
next engagement is with the Tioga
Presbyterian Church in Philadelphia,
beginning October 25.

Rev. Geo. E. Guille filled an engage-
ment during the past month in Norton
and Lynchburg, Va., and will next go to
Memphis, Tenn., and from there to
Wichita and Emporia, Kans., where he
will be engaged in Bible teaching.

Miss Elinor Stafford Millar will go from
her engagement at Winona, Minn., to
Faribault, Minn.

Rev. Elmer M. Moser is conducting an
evangelistic campaign covering four weeks
in the First Baptist Church at Oldham,
S. Dak., from whence he will go to his
next engagement at Omaha, Neb., in the
Covenant Presbyterian Church.

Doctor Henry Ostrom closed a very
successful engagement in the Lakeview
Swedish Mission Church of Chicago, after
which he conducted another campaign at
the Ridgeway Avenue Presbyterian
Church at Chicago, and is now with the
Bethany Swedish M. E. Church of
Chicago. He will next be engaged as a
Bible teacher at the conferences in
Wichita and Emporia, Kan.

Mr. C. E. Putnam after closing his
engagement at Waynesboro, Pa., left to
conduct a Bible teaching conference in
Lancaster, Pa.

After speaking at the Bible conferences
at Texarkana and Pine Bluff, Ark.,
the Rev. J. A. Sutherland left to fill an
engagement at Meridian, Miss., in the
First Presbyterian Church of that city.

Following his engagements in Newton
and Muscatine, Ia., Dr. Wm. P. White
will be engaged in Bible teaching con-
ferences at Monmouth, Ill. and Burling-
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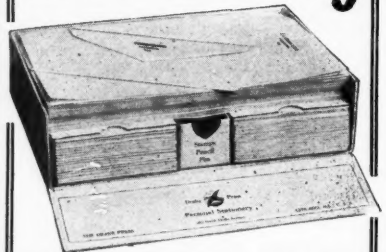
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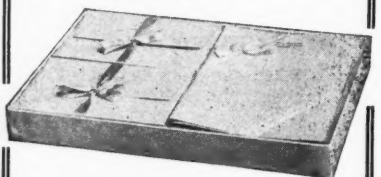
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THE COLORADO CONFERENCES

The alluring scenic beauty of the Rocky Mountain district attracted many lovers of the Word of God to Colorado during August 16 to 30, 1925, where the Institute conducted simultaneous Bible conferences at Denver, Colorado Springs, Manitou, Canon City and Longmont.

A report on Colorado Springs—the hub from which radiated the other gatherings—will serve as a criterion to the general interest evoked. The estimated evening attendance was about a thousand, and the day session brought out audiences of from five to six hundred people. Outside of Colorado they came, many of them by automobile, chiefly from Kansas, Texas, Missouri and Oklahoma, although twenty-five other states and Washington, D. C., Alaska and China, were represented in the registration of 765, and thirty-five denominations were included among those present.

The outside speakers at these various conferences were Rev. John McNeill, D. D., the Scotch evangelist, now pastor of the Tenth Presbyterian Church of Philadelphia, and Rev. Perry V. Jenness, D. D., pastor of Stewart Memorial Presbyterian Church of Minneapolis. Rev. James M. Gray, D. D., President of the Institute, and Rev. Wm. P. White, D. D., Rev. Henry Ostrom, D. D., Rev. George E. Guille and Rev. J. A. Sutherland of the Extension Department, completed the teaching staff. Prof. Talmage J. Bittikofer, of the Institute

music faculty, was soloist and song leader at Colorado Springs, assisted by Mrs. Bittikofer at the piano. The Institute male quartette also sang to the edification of delighted audiences at the different conference points. Mr. George V. Kirk, Secretary of the Extension Department, was in charge, but Dr. White gave special attention to the details of the Colorado Springs and Manitou gatherings. Mr. Louis H. Griffin, regional representative, also assisted.

At Denver the First Avenue Presbyterian Church was the center of activities, with Drs. Gray, McNeill and Ostrom and Mr. Sutherland on the program. The speakers at Canon City, where the meetings were held in the First Presbyterian Church, were Dr. Gray and Messrs. Guille and Sutherland. At Longmont the First Baptist Church was host to the conference, and the teachers were Dr. Ostrom and Mr. Guille. At Colorado Springs and Manitou, which are in close proximity, the speakers were Drs. Gray, McNeill, Jenness, Ostrom, White and Mr. Guille. At Manitou the meetings were held at evening in the Community Congregational Church. It was a pleasure for the speakers to greet during the progress of the various conferences those to whom they had ministered elsewhere.

At Colorado Springs Dr. White convened the meeting Sunday afternoon, August 16, with a keynote address on the authority of the Bible. This was followed by an exposition of the Epistle to the

Philippians mornings, and popular addresses evenings, including his lecture on "The Throne of David." Dr. Jenness contributed a valuable series on evolution, dealing concretely with definitions and their implications. It was well-digested material, given in a form readily assimilable by the youthful seeker after truth particularly. Dr. McNeill's characteristic addresses, always dramatic and replete with humor, featured the evening hour for a week, and Dr. Ostrom during several days gave his edifying topical studies on "The Law of Prayer," closing with an address on "The Jew: His Origin and Destiny." Mr. Guille, whose name on the program attracted a host of friends from Texas and elsewhere in the South, was a channel of blessing through his messages on "Christ: His Advocacy, Judgment-Seat," etc. Dr. Gray's exposition of the epistle to the Hebrews during the afternoons of the last week, and his inspiring addresses on such subjects as "What Christ Means to Me," "The Problem of the Times and How to Meet It," "Why a Christian Cannot Be an Evolutionist," and "Why I Believe the Bible Will Stand," will long be remembered by many for their warmth, clarity, conviction and authority.

Every day during the week there was a refreshing hour for prayer and praise, a spirit of liberty in the worship of song, a message of grace and power in Mr. Bittikofer's singing, and the outgo of spiritual exaltation through the medium

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Other articles in the issue include:

A Christmas Study, by a California Authoress who also is a new contributor to our pages. A review of Dr. Fosdick's article in The Ladies Home Journal, by Evangelist Biedewolf, and an inspirational sermon by the Rev. Charles Spurgeon, of England, worthy son of a great father.

If you have received a notice of the expiration of your subscription with the November issue may we have your renewal at once?

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Rev. Dr. E. E. Helms, Los Angeles, Calif., writes us as follows: To those who want the Communion 100 per cent right, I recommend the Le-Pase. I have had them in three large Churches, Central, Wilkes-Barre, Pa.; Calvary, Philadelphia, and now First Church, Los Angeles. The world is full of Individual Communion Cup devices, but to my mind there is only one. "The Le-Pase."
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of the Institute male quartette. One Sunday afternoon at City Park in Colorado Springs under Y. M. C. A. auspices, Dr. Ostrom spoke with peculiar evangelistic fervor which was blessed to several of his hearers in their conversion to Christ. The speakers at that place were also heard by delighted audiences in the city churches Sunday afternoons and evenings, when the Municipal Auditorium was not available, thus extending the influence of the Institute message.

It is not too venturesome to say that these gatherings marked an epoch in the spiritual history of Colorado Springs and related points, and already plans are making for similar meetings next Summer.

The Laymen's League of Pennsylvania whose three-fold aim and purpose, "More Religion in the Home," "Closer Friendly Relations in the Church" and "Fellowship for Service," celebrated its first birthday on the twenty-fifth of June. During its first year its directors and members have been able to give fourteen public presentations of the three-fold program of the League, the Lancaster branch has conducted evangelistic meetings in various parts of Lancaster County, Pa., and 25,000 copies of the League's literature have been distributed.

The League desires to find seven Christian laymen in each of the larger cities and towns of Pennsylvania, or at least in every county of the state, who are impressed with the importance and constructive character of its three-fold program.

For further information write The Laymen's League of Pennsylvania, 618 Witherspoon Building, Philadelphia, Pa.

FUTURE ENGAGEMENTS

Below are given the engagements with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Harry O. Anderson Party—November, Kansas; December, Oklahoma.

Colegrove-Loes Evangelistic Party—November, Cedar Rapids, Ia.

H. Parker Dunlop—Oct. 25-Nov. 8, Terre Haute, Ind.; Nov. 15-Dec. 13, St. Louis, Mo.

C. Edward Faust and wife—November 15, Hinesboro, Ill.

S. D. Goodale Party—October, Madisonville, Mo.; November, Burlington, Ia.

Will Hogg Evangelistic Party—October, Weatherford, Tex.; November, Roswell, N. Mex.

E. C. Hunt—November, Saline, Mo.

John and Mrs. Imrie—October, Unionville and West Plains, Mo.; November, Nebraska.

Johnston-Fisher Party—October, November, Muncie, Ind.

P. H. Kadey—Oct. 11-Nov. 22, Gregory, Mich.; Jan. 3-24, Saginaw, Mich.; Mar. 14-Apr. 4, Flint, Mich.; Aug. 16-29, Gull Lake, Mich.

David F. Nygren—October, Gary, Nebraska; November, Denver, Colo.

Sara C. Palmer—Oct. 25-Nov. 15, Avoca, Pa.; Nov. 22-Dec. 13, Tamaqua, Pa.; Dec. 27-Jan. 3, Gloversville, N. Y.; Jan. 10-31, Columbia, Pa.; Mar. 7-28, Allentown, Pa.

William Pieffer—Oct. 25-Nov. 8, West Union, W. Va.; Nov. 15-29, New Castle, Ind.; Dec. 6-20, Lena, O.; Jan. 3-17, Pemperton, O.

Dr. and Mrs. Milton Rees—October 18, Canajoharie, N. Y.

John R. Snyder—October, Martinsburg, Pa.; November, Oaks, Pa.; December, Burnham, Pa.

Gipsy Smith, Jr.—October, Montgomery, Ala.; November, Athens, Ga.; December, Cleveland, Miss.

Leon Tucker Party—October, Salt Lake City, Utah.

Albert Turkington Party—October, Leighton, Pa.; Nov. 1-21, Charleston, W. Va.; Nov. 23-Dec. 15, Fort Wayne, Ind.; January, Statedale, Pa.

Harry Vom Bruch—October, San Marcos, Tex.

Edward P. White—October, Osceola, Ind.; November, Goshen, Ind.; December, Elkhart, Ind.; January, Warsaw, Ind.; February, Bourbon, Ind.

E. L. Wolsiagel—Nov. 1-15, Lynchburg, Va.

Nov. 16-30, Richmond, Va.

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155 pages. 5½x3 inches. Fleming H. Revell Company, Chicago and New York. 35 cents.

P. B. F.

The Old Book and the New Age, by P. W. Thompson.

If one is looking for something vigorous in thought and stimulating along these old lines, here it is. The writer is already an experienced author. It is refreshing to find an occasional writer of wide experience and reading who does his own thinking, and thinking of a high order. The book abounds in practical wisdom, sound learning, unobtrusive humor and reverence for the Old Book.

173 pages. 7¼x5 inches. Marshall Brothers, Ltd., London. 5/- net. G. S.

The Religious Minorities in Transylvania, compiled by Louis C. Cornish, M. A., D. D.

This volume contains the findings of the commission appointed and sent in 1924 by the American Committee on the Rights of Religious Minorities to Roumania to investigate allegations of wrongs suffered by the minority religious sects of Transylvania since that rich province passed from Hungarian to Roumanian jurisdiction. A large number of alleged cases of injustice are cited, together with the reply of the Roumanian Government in each case. Little or no satisfaction was received by the investigators and this report of the commission was published before any settlement of the matter at issue was secured.

174 pages. 8x5½ inches. Beacon Press, Boston. \$1.10.

R. H. G.

Exposition of the Epistles to Timothy, by W. E. Vine, M. A.

It is a pleasure to commend this book. It should be in the hands of every Christian minister, for in these epistles is to be found inspired instruction as to the duties of the pastor. The author says in his preface that the importance of these epistles lies especially on the instruction they give on the character, testimony, and care of local churches, God's lamps of witnesses in a world of darkness. In these epistles are pointed out the heresies which would develop in the last times, and also they make clear that the inspired Word of God is sufficient to meet all needs.

114 pages. 7½x5 inches. Pickering and Inglis, Glasgow. 2/- net.

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The Bible and Christian Science, by Allen W. Johnston.

This new book is a present day need. The author is clear in his statement of truth. The reader has a vast knowledge of the subject in summaries and condensation.

It is a valuable book for ministers and Bible teachers who desire to combat the false teachings creeping into the church.

256 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

A. H. L.

Lutheran Mission Work Among the American Indians, by Rev. Albert Keiser, Ph.D.

After a brief introductory chapter on the North American Indians in general, the course of Lutheran missions to these aboriginal people is traced from early colonial times to the present. Beyond the general outlines of history which it contains the book's chief interest is for Lutherans because of its many references to individuals and minor details.

189 pages. 8¼x5¼ inches. Augsburg Publishing House, Minneapolis. \$1.50.

R. H. G.

A School of Evangelism, by Arthur B. Strickland.

Mr. Strickland gives a series of seven lectures on evangelism. It is a fine text-book for Sunday-school teachers, young people's workers, and those who desire to do work in evangelism. The pastor will find this book helpful for use in prayer meetings and preparation for an evangelistic campaign.

31 pages. 7½x5¾ inches. Pennsylvania Baptist State Mission Society, 1701-1703 Chestnut Street, Philadelphia. 15 cents.

A. H. L.

The Missionary Genius of the Bible, by the Rev. Vernon F. Storr, M. A., Canon of Westminster.

The distinguished English author undertakes the task of writing this book under the impression that no other writers have attempted to cover the same ground. As to this he is mistaken, for we can cite at least five other books which deal with the same subject in very thorough fashion.

The chapters of the present volume devoted to the New Testament present some very helpful and commendable matter. But as regards the Old Testament chapters we cannot speak so favorably. They contain a good deal of what appears to us as extraneous material. The author frankly declares himself a higher critic, and certain parts of his book seem to be concerned with espousing modernistic views quite as much as with the missionary genius of the Bible.

192 pages. 7¼x4¾ inches. Hodder & Stoughton, England. 3-6.

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The Holman Pronouncing Edition of the Holy Bible.

This Bible, in bold-black, antique type, with references, is the latest production of the A. J. Holman Company, which has been publishing Bibles for more than fifty years. This Bible contains an illustrated inclusive dictionary-concordance and key to the pronunciation of proper names, fifteen very accurate and clear maps, and a course in Bible reading, which cannot but prove helpful. The prejudice on the part of some people against helps should not apply in this case, for these helps are real.

1548 pages. 6¾x4¾ inches. India paper, divinity circuit, Morocco leather binding. A. J. Holman Company, Philadelphia. \$7.50.

J. H. R.

Marion Lawrance, A Memorial Biography, by his son, Harold G. Lawrance.

Marion Lawrance is recognized as the greatest Sunday-school man of his day. No one, perhaps, ever did so much for the advancement of the work of the Sunday-school. To him the Sunday-school was a life work if not a commanding passion and the years of his devotion, study and experience made him an authority in this field. "Ask Marion Lawrance" is a familiar phrase of pulpit and press that pays tribute to his extraordinary knowledge and judgment in all Sunday-school matters. He was also endowed with exceptional executive ability and a charming personality that won for him innumerable friends. The biography has been carefully prepared. A son who is a successful college professor has taken his Sabbatical year for putting his finishing touches on this crowning work of love.

475 pages. 8¾x5¾ inches. Fleming H. Revell Company, Chicago and New York. \$4.

C. H. B.

To Lhasa in Disguise, by William Montgomery McGovern.

This is an account of a secret expedition to Lhasa, the forbidden capital of Thibet. The author, who is an orientalist and has written several other books on Far East countries and religions, was a member of a research mission to Thibet in 1922. Upon their being refused permission to proceed beyond certain stipulated trading posts the project was abandoned; whereupon Dr. McGovern, determined upon accomplishing his purpose, disguised himself as a Thibetan servant and through many hardships and exciting experiences succeeded in reaching Lhasa. There his identity was discovered and after six weeks' stay he was sent out of the country. The story of his escape is highly entertaining and the book contains much profitable information about Thibet. As to the surreptitious policy adopted by the author in effecting his object, involving as it did a systematic course of misrepresentation and deceitful conduct—that is another question.

462 pages. 8¾x5¾ inches. Profusely illustrated. Century Company, New York. \$5.

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Macmillan Company, New York.
"Stranger than Fiction," by Lewis Browne. Cloth, 377 pages, \$2.50.
"Our Hope," 456 4th Ave., New York.
"The Healing Question," by Arno Clemens Gaebelin. Cloth, 132 pages, \$1.

Press of the University of Pennsylvania, Philadelphia.
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Thomas Y. Crowell Company, New York.
"Social Pathology," by Stuart Alfred Queen, Ph. D., and Delbert Martin Mann, A. M. Cloth, 690 pages, \$3.50, net.

Keith L. Brooks, 2003 Addison Way, Los Angeles, Calif.
"Prophecies of Daniel and Revelation," by Keith L. Brooks. Paper 113 pages, 65 cents.
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"Manual of the Presbyterian Program for Young People—Building with Christ," Paper, 144 pages.
Dorrance & Company, Philadelphia.
"His Pronouncement," by R. G. S. Collamore. Cloth, 157 pages, \$1.75.

A. J. Holman Company, Philadelphia.
"The Holy Bible," boldblack type, pronouncing teachers' and reference editions, dictionary-concordance, 100 illustrations and maps. Leather, India paper, \$7.50.
Thomas Nelson & Sons, New York.
"Holy Bible," opal black face type, self-pronouncing. King James Version, No. 1373, \$3.25.

W. P. Blessing Company, Chicago.
"The Gospel Object Book," by Rev. Clarence H. Woolston, D. D. Paper, 61 pages, 50 cents.
Monitor Publishing Company, P. O. Box 2084, Middle City Station, Philadelphia.
"The Little Things You Ought to Know," by W. J. MacGregor. Paper, 31 pages, 25 cents.

Union Gospel Press, Cleveland.
"The Harbinger's Testimony," by Charles F. Reitzel. Paper, 173 pages, 55 cents.
"Christ Life, or the Word of the Cross," a devotional monthly magazine, edited by Howard A. Banks. 48 pages, subscription \$1 per year.

Stratford Company, Boston.
"Songs on the Royal Way," by Richard Arnold Greene. Stiff cover, 93 pages, \$1.50.

Buxton Publishing House, Chicago.
"The Life of William Jennings Bryan," by Genevieve Forbes Herrick and John Origen Herrick. Cloth, 424 pages, \$2.75.

W. Maslin Frysinger, 731 Johnson St., Healdsburg, Calif.
"Evolutionary or Scriptural Teaching—Which?" by W. Maslin Frysinger. Paper, 51 pages.

Sidney C. Tapp, Box 710, Kansas City, Mo.
"Let the Bible, the Earth, and the Sea Answer Charles Darwin and His Disciples," by Sidney C. Tapp, Ph.B., LL.D. Paper, 48 pages.

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"The Prohibition Situation." Paper, 83 pages, 25 cents.

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"Persuading God Back to Herrin," by Hal W. Trovillion. Paper, 62 pages.

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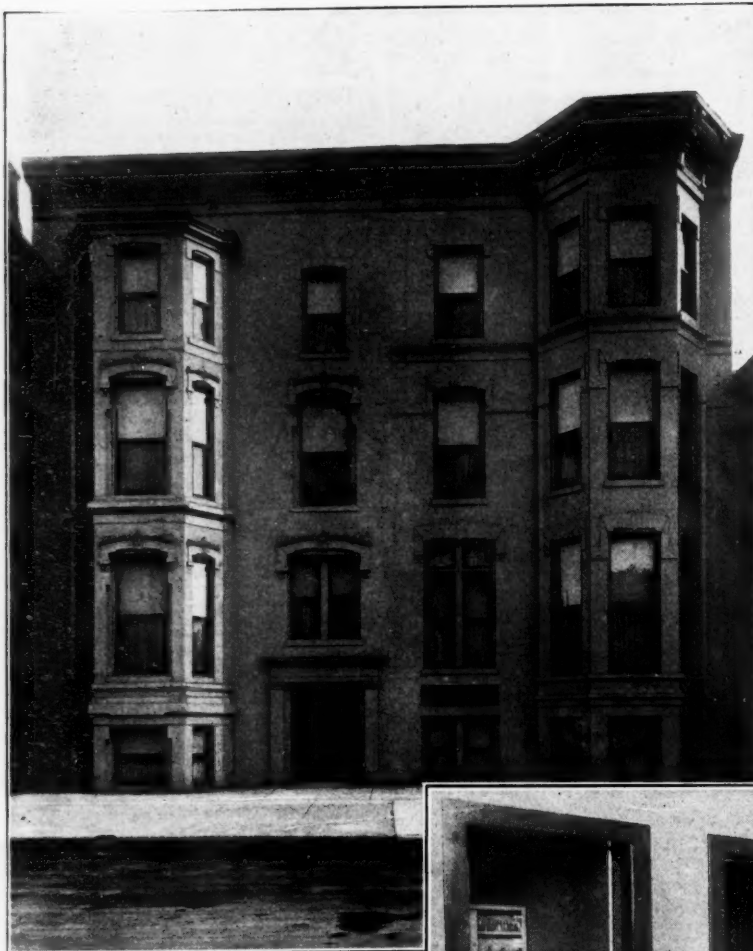
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In the Institute enrolment of some thirteen hundred students this term there are at least fifty married couples, many of whom have children. A private playground for the accommodation of the children is projected.

Susan G. Gray, for whom the building is a memorial, died six years ago in Chicago. She will be lovingly remembered by many as the wife of our President, Rev. James M. Gray, D.D.

RECENT DISTINGUISHED SPEAKERS

Among the recent visitors the following have brought messages of inspiration and encouragement: Louis Entzminger, "the man who transforms Sunday-schools"; Prof. Newton Wray, D. D., of Taylor University, Upland, Ind.; Henry L. Hellyer, director of the Christian Testimony to the Jews, Philadelphia; Rev. W. W. Stoddart, D. D., pastor of the United Brethren church, Youngstown, O.; Rev. Henry Ostrom, D. D., Extension Department Staff, Greencastle, Ind.; F. A. Stephens, field representative of the China Inland Mission, Toronto; Rev. W. H. Hockman, educational secretary, China Inland Mission, and Mrs. W. L. Swallen, Pyeng, Korea. Mr. and Mrs. Swallen are missionaries of the Southern Presbyterian Board, and two of their daughters are enrolled at the Institute.

FACULTY AND STAFF

Dr. James M. Gray was one of the speakers at two conferences in Texarkana and Pine Bluff, Ark., Sept. 27-Oct. 4.

We are glad to announce the coming publication of *Songs of Evangelism*, a new book of gospel songs. George S. Schuler, of our Faculty, has been associated with E. O. Excell and W. E. Biederwolf in editing and compiling this book. Mr. Schuler received his training and preparation under D. B. Townner, for many years director of music at the Institute.



Inside View Showing Living Room with Glimpses of Kitchen, Bedroom and Bathroom

Moody Bible Institute Monthly

Dr. Robert H. Glover, F. R. G. S., was one of the principal speakers at the sixtieth annual convention of the China Inland Mission, which was recently held at Belden Avenue Baptist Church, Chicago. Two Institute graduates, Miss Elsie Mae Buttles and Miss Elsie Pottinger, who have been accepted for work in this mission, made farewell addresses.

Mr. John C. Page and Mrs. Mary Russell returned early in September from their interesting tour of the Holy Land. Mr. Birnbaum, who had organized the party, was prevented by illness from making the tour.



Reunion of Former Institute Students at Ocean City Bible Conference, August 15. Dr. Gray is Seen in the Front Row.

"AT HOME OVER THERE"

Miss Caroline E. Waite died at Johnson City, near Binghamton, N. Y., September 7. She became associated with the Moody Bible Institute in its early days when it was known as the Bible Institute of the Chicago Evangelization Society. Here she served in a secretarial capacity for five years and was well known and highly appreciated by D. L. Moody. She subsequently accepted a call to the missionary work established by Andrew Murray in South Africa, where she labored for fifteen years, enshrining herself in the hearts of the young girls of that field. In 1914 ill health compelled her to return to America, where she became enlisted in the work of the Bible Institute of Los Angeles, under the direction of Dr. Torrey. In 1917 she became a teacher and superintendent of the women's department, in the Practical Bible Training School, Bible School Park, N. Y.

Miss Waite was a member of the Presbyterian church of Johnson City and teacher of a large Bible class of women. Her interest in foreign missions never failed and she was instrumental in opening missionary work in Tibet and other out of the way places. Teachers, officials and employees, as well as students of the early days of the Institute, remember Miss Waite as a woman of unusual talent and Christian consecration.—James M. Gray.

STUDENTS OF OTHER DAYS

Lily G. Natheson, '15, who has been for two years general secretary of the

Y. W. C. A. at Green Bay, Wis., has recently enjoyed a motor trip through the East, accompanied by her mother, Mrs. M. Natheson.

Neil Stewart, '13, is pastor of the United Presbyterian church, Boyden, Ia.

George H. Marrs, '23, is pastor of the First Congregational Church, Port Angeles, Wash., while he and Mrs. Marrs (Esther Kane, '23), are waiting for the way to open for missionary work in Africa.

H. J. Roper, '19, is superintendent of the junior department of the First Presbyterian Church, Tacoma, Wash.

The bulletin of the Fourth Presby-

terian Church recently published a list of missionaries supported wholly or in part by that church. Eight of these are former Institute students: Mrs. William M. Baird, '16, Korea; Richard Ferrell, '12, Spokane, Wash.; Jessie Harrell, '16, East Africa; Jeanie W. Woodbridge, '20, China; George K. Harris, '16, China; Bessie Lovell, '15, East Africa; Harriet E. Pollard, '19, Japan, and Olivette R. Swallen, '21, Korea.

In the *Toronto Globe* appeared recently the picture of Grace L. Fraser, '25, who was introduced at the China Inland Mission conference as a new missionary for China.

Chester S. Cadwallader, '16, was recently graduated from Baylor University, Waco, Texas.

F. E. Rueckert, '14, was recently elected treasurer of Illinois Conference of the Methodist Protestant church.

W. H. Evans, '08, Episcopal minister in the mountains of California, writes of the recent dedication of a new church where he has just completed his eleventh year.

Charles F. Hummel, '12, and Mrs. Hummel, who have been doing missionary work in the Sudan, are now home on furlough.

C. S. Ritchie, '19, has become associated with Adrian College as business manager and professor of economics. He writes: "I have been thankful many, many times for the training at the Institute, and also that I received it before associating with the modern college and university."

John T. Hartman, '00, who has been active in missionary work in Kansas City for the Presbyterian church, having

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recently founded a mission, now writes of the laying of the corner stone of the new John T. Hartman school.

Fred L. Reeves, '25, is pastor of the Presbyterian church at Gordon, Wis.

A. D. Butler, '06, pastor of Queen's Park Congregational Church, W. London, England, has been invited to the prominent post of superintendent of Whitefields.

David Rees-Jones, '16, supplied the Central Presbyterian Church, of Fayetteville, Ark., during the month of August.

H. H. Savage, '11, is pastor of the First Baptist Church, Pontiac, Mich. During his pastorate of one and a half years, 300 have been added to the church. Allen Ketchum, '14, is the assistant pastor and director of music. Four young people from this church are enrolled at the Institute.

Angy M. Taylor, '96, formerly assistant superintendent of women, recently sailed for China to do Bible teaching for several months. She asks that we remember in prayer her work there, and also her mountaineer mission work in Virginia.

Paul Hutchens, '23, was ordained to the Baptist ministry at Stanton, Mich.,

September 17. Mr. and Mrs. Hutchens are now in evangelistic meetings at Black River Falls, Wis.



Mr. and Mrs. Dunlap and family

Irving L. Dunlap, '09, and Mrs. Dunlap, '07, who are home on furlough from Hunan, China, recently visited their friends in Chicago. The accompanying picture shows Mr. and Mrs. Dunlap with their family.

BIRTHS

To August B. and Mrs. Holm (Adele J. MacKay, '23), a daughter, Helen Joan, August 15, Worcester, Mass.

To Jay J., '13, and Mrs. Pease, a son, Jay Junior, August 30, Battle Creek, Mich.

To John G., '23, and Mrs. Rediger (Florence M. Metz, '23), a daughter, Edith May, July 16, Chicago, Ill.

To H. H., '19, and Mrs. Moser, a son, Burnell Lester, May 26, Congo Belge, West Central Africa.

To Arthur G., '21, and Mrs. Lundquist (Annie Mae Hall, '22), twin daughters, Violet Hope and Myrtle Grace, August 6, Canton, China.

MARRIED

Norman B. Callaway, '25, and Barbara Elizabeth Gramlich, '22, August 11, Fort Creek, Neb.

Allen J. Crossan and Margaret Ruth Lacy, '22, July 20, Los Angeles, Calif.

Briggs P. Dingman, '25, and Gladys M. Hazelton, June 6, Hayward, Wis.

Alfred D. Hill, and Gladys D. Haight, '23, September 8, Chicago, Ill.

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The Gospel in Print

William Norton

"PRINTED POISON"

Pulpit comment at the Woodlawn Baptist Church, Chicago, by Dr. M. P. Boynton, before his regular sermon on December 7, 1924.

Many news stands, book stores, school supplies stores, drug stores and other places handling magazines are rapidly becoming dangerous places for the youth of this city.

In these magazine-vending places you will find an increasing variety of nasty little booklets and magazines, full of filth, and designed to promote immorality in the grossest forms.

These dirty weeklies and monthlies are high-priced, considering the cheap manner in which they are put up. The cover designs are made as luring and lurid as possible. The captions are full of evil suggestions.

These miserable books and magazines are offered to the boys and girls of the city, and nothing much is done about it.

What is the matter with our authorities that they seem so blind to these things? Why is it necessary for preachers, teachers and parents to keep up a constant cry against this printed poison?

It ought to be the duty of the policemen on their regular beats to pick up copies of all this sort of publication and deliver them to some one delegated to judge of the character of this sort of literature. This appointed examiner should then report the findings to the city law department with a view to immediate and vigorous prosecution of the publishers and sellers of this printed filth. If the present laws are not strong enough the coming legislature should be asked to strengthen the laws governing these things.

America must be constantly on the watch against the dirty publications and goods that come from abroad. Certain portions of Europe are very immoral and frightfully indecent in what is offered for sale in the line of books, magazines and pictures.

We have a lot of evil-minded men and women in this country who are eager to bring this dirty business to America. These degenerates are getting very bold in furnishing suggestive and dangerous literature. It is time some one became very angry and active in fighting this new evil in our country.

High-school principals, parent-teacher associations and other bodies responsible for the training and protection of our youth have been active against this poisoning of the young minds. But the evil thing is still with us. It is high time everybody with a pint of red blood got back of these champions of our youth to bring about a thorough house-cleaning in this city.

On investigation it was found that very seldom did a proprietor keep these periodicals underneath the counter, or covered up, but instead, flaunted them in great display at the entrance to his

store where all passing in and out must see. Many proprietors place them in their show windows, and some hang them up in spectacular array in their windows to catch the eye of the inquisitive youth and of adults who seek this sort of mental and physical stimulant. Make it uncomfortable and expensive for these drug stores, school stores, book shops, news stands, and any other vendors to deal in this printed poison.

One of these booklets in the hands of one boy in one school can undermine and upset the mental thinking of not only one, but a large group of adolescent boys. Just one copy can do more damage than a Bible-school teacher could repair in a year's time; or than conscientious parents might ever be able to correct.

One dirty joke, one nasty story, one obscene picture, in one of these filthy magazines can stimulate the thinking of pure minded youth to such an extent that moving pictures of that scene or picture may continue and grow in his mind and imagination for weeks and months, and may eventually undermine his whole mental, physical and spiritual development.

MR. MOODY'S BOOK FUNDS

Administered by The Bible Institute Colportage Association of Chicago.

The following contributions have been received from September 1 to 30, 1925, inclusive:

Alaska Book Fund: 1 Contribution, \$1.00; Hospital Book Fund: 30 Contributions, \$149.86; India Book Fund: 1 Contribution, \$1.00; Latin-America Book Fund: 6 Contributions, \$54.50; Lumber Camp Book Fund: 4 Contributions, \$14.75; Mountain Book Fund: 7 Contributions, \$46.00; Pioneer Book Fund: 6 Contributions, \$19.50; Prison Book Fund: 60 Contributions, \$297.45; Seamen's Book Fund: 2 Contributions, \$5.00; Free Tract Fund: 2 Contributions, \$74.

FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named from September 1 to 30, 1925, inclusive:

Hospital Book Fund: To 51 points in twenty-seven states, and 2 points in Canada: 2,386 Colportage Library books, 495 Emphasized Gospels, 2,811 Evangel Booklets, 3,230 Pocket Treasuries, 2,700 Tracts.

India Book Fund: To 2 points in India: 2,005 Colportage Library books.

Latin-America Book Fund: To 261 points in seventeen countries: 138 "Way to God," in Spanish, 75 "All of Grace," in Spanish, 3,396 "God is Love," in Spanish, 1,250 "Way to God," in Italian.

Lumber Camp Book Fund: To 3 points in two states: 42 Colportage Library books, 200 Emphasized Gospels, 56 Evangel Booklets, 640 Pocket Treasuries.

Mountain Book Fund: To 13 points in seven states: 255 Colportage Library books, 289 Evangel Booklets, 539 Pocket Treasuries.

Pioneer Book Fund: To 15 points in seven states and 3 points in Canada: 464 Colportage Library books, 105 Emphasized Gospels, 472 Evangel Booklets, 442 Pocket Treasuries, 5 Testaments.

Prison Book Fund: To 37 points in nineteen states: 690 Colportage Library books, 192 Emphasized Gospels, 847 Evangel Booklets, 1,012 Pocket Treasuries, 7 Testaments.

Seamen's Book Fund: To 1 point in one state: 130 Colportage Library books, 150 Evangel Booklets, 150 Pocket Treasuries.

The total amount of literature sent out on the above Book Funds during September is as follows: To 120 points in thirty-four states, 5 points in Canada, 263 points in eighteen foreign countries: 7,435 Colportage Library books, (including 213 in Spanish and 1,250 in Italian), 992 Emphasized Gospels, 8,021 Evangel Booklets, (including 3,396 in Spanish), 6,013 Pocket Treasuries, 12 Testaments, 2,700 Tracts.

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—*Watchman & Examiner*

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